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THE

GOSPEL ACCORDING TO MARK.

Translated from the Greek,

ON THE BASIS OF THE COMMON ENGLISH VERSION.

WITH NOTES.

THE GRASS WITHERETH, THE FLOWER FADETH: BUT THE WORD OF OUR GOD SHALL STAND FOR EVER.—ISA. 40

NEW YORK:
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INTRODUCTION.

"GENERAL RULES FOR THE DIRECTION OF TRANSLATORS AND REVISERS EMPLOYED BY THE AMERICAN BIBLE UNION.

"1. The exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures at the time they were first written, must be translated by corresponding words and phrases, so far as they can be found, in the vernacular tongue of those for whom the version is designed, with the least possible obscurity or indefiniteness.

"2. Wherever there is a version in common use, it shall be made the basis of revision, and all unnecessary interference with the established phraseology shall be avoided; and only such alterations shall be made as the exact meaning of the inspired text and the existing state of the language may require.

"3. Translations or revisions of the New Testament shall be made from the received Greek text, critically edited, with known errors corrected.

"SPECIAL INSTRUCTIONS TO THE REVISERS OF THE ENGLISH NEW TESTAMENT.

"1. The Common English Version must be the basis of the revision: the Greek Text, Bagster & Sons' octavo edition of 1851.

"2. Whenever an alteration from that version is made on any authority additional to that of the reviser, such authority must be cited in the manuscript, either on the same page or in an appendix.

"3. Every Greek word or phrase, in the translation of which the phraseology of the Common Version is changed, must be carefully examined in every other place in which it occurs in the New Testament, and the views of the reviser be given as to its proper translation in each place."

This Introduction is necessarily limited to a brief notice of the plan adopted in the Revision of the Gospel of Mark, pursuant to the above Rules and Instructions.

In reference to the various readings of the text, I have endeavored to observe a just medium between the extreme of retaining words, which do not belong to the inspired record, and that of following the bolder critics, who have made changes, the propriety of which is often more than questionable. Readings sanctioned by the two earliest versions—the Syriac and Vulgate—are entitled to more regard than has been awarded to them by some, who have labored to settle the language of the text on a firm basis.

As to the language of the Revision, it has been my aim to follow the admirable model furnished by the Common Version, as far as faithfulness to the inspired Original would allow. In a few instances, it has been necessary to employ words, which are not found in that version. It is believed, however, that such words belong to that family, which ordinary use, in conversation and writing, has rendered familiar to all classes of English readers. The specific reasons, which led to the adoption of such words, will be seen in the notes.

Occasional changes in *the arrangement* of sentences have been made, while *the words* remain unaltered. A servile adherence to the *Greek order* sometimes led the early English translators to violate the propriety of their own language. As a necessary result, they framed sentences which were inharmonious and obscure.

Where supplementary words, in the English Version, were not demanded by perspicuity, or the laws of our language, they have been omitted. In some instances, where a sentence would be

obviously imperfect without a supplement—and the sense indicated that a particular word or brief phrase was understood—then that word or phrase has been introduced, and *italicized*. In these cases, the supplied words have been drawn from a parallel passage, or one where the language of the text in some other part of the New Testament, exhibited the full form of expression. I may be permitted to express my conviction that the plan of employing supplementary words, and indicating them by the Italic letter, was a decided improvement in biblical translation.

The Old Testament orthography of names has been followed, with the exception of a single one. I have not deemed it necessary to change Beelzebub to Baalzebub, because the former has become common wherever the English Scriptures are read.

The punctuation of the English Version has been retained, with the exception of a few cases. The notes usually furnish reasons for the change. Occasionally, however, a *comma* has been inserted before a relative, or where a term or phrase stood in apposition with a word, and served to define it. As this punctuation is now well established, as a usage of our language, it has not been deemed necessary to notice the added points, in the margin.

Conciseness has been deemed an important element in the language of the notes. A diffuse style would have swelled the work and greatly augmented the expense of printing. It is hoped, however, that brevity in expression will not be found inconsistent with perspicuity.

Where the text admitted two modes of rendering, either of which afforded a good sense, I have placed that which was deemed the best, in the body of the Revision, while the other appears in a note, as an "alternative rendering." It is very possible that the reader may, in his judgment, approve that contained in the note, as the superior one. At all events, I trust the work of the Final Revisers will be materially aided by this plan. The result, in these cases, is similar to that obtained by the marginal readings of the English Version.

In the Greek text, the phraseology of Mark is often identical with that of Matthew. In all such cases, it is obvious that the language of the translation should present the same harmony. The Translators of the English Version of Mark have often varied from their own pattern, in Matthew. I have corrected these errors, wherever they have been detected.

Though I am far from imagining that this Revision is free from faults, still, I feel conscious that I have endeavored faithfully to accomplish my task. I indulge the hope, that the result of protracted and wearisome labor will aid in the great object of presenting a faithful translation of "the lively oracles" to those, who speak our mother-tongue. I can look back on the days spent on this work, with gratitude to "the Father of Lights," who has preserved me until it is brought to a close. The Revision is now submitted to the candid judgment of those, who regard the word of God as "a lamp to their feet and a light to their path."

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KING JAMES' VERSION.

CHAP I.

THE beginning of the gospel of Jesus Christ the Son of God;

2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee;

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

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GREEK TEXT.

CHAP. I.

'ΑΡΧΗ τοῦ εὐαγγελίου 'Ιησοῦ Χριστοῦ, υἱοῦ τοῦ Θεοῦ· [2] ὡς γέγραπται ἐν τοῖς προφήταις, 'Ιδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. [3] Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε τὴν ὁδὸν Κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. [4] 'Εγένετο 'Ιωάννης βαπτίζων ἐν τῇ ἐρήμῳ, καὶ κηρύσσων βάπτισμα

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* As the titles of the narratives of the Evangelists were added long after they were written, and as they vary in different copies, I regard the simple form of the E. Version preferable to any other, and have, therefore, retained it, with the omission of "Saint."

[a] The grammatical structure of this verse demands a comma after "Christ," as the phrase "the Son of God" is *exegetic.* So the E. V., Ed. 1611, Geneva, Wakef., Sharpe, Thom., A. Camp., Dick., Wesley. S. Fr., "Jésus Christ, Fils de Dieu;" Iber., "Jesus Cristo, [el] Hijo de Dios;" De Wette, "Jesu Christi, des Sohnes Gottes." So the text of Bagster.

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KING JAMES' VERSION.

of repentance, for the remission of sins.
5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.
6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;
7 And preached, saying, There

GREEK TEXT.

μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.
5 καὶ ἐξεπορεύετο πρὸς αὐτὸν
πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ
Ἱεροσολυμῖται· καὶ ἐβαπτίζοντο
πάντες ἐν τῷ Ἰορδάνῃ ποταμῷ
ὑπ' αὐτοῦ, ἐξομολογούμενοι τὰς
ἁμαρτίας αὐτῶν. 6 ἦν δὲ Ἰωάν-
νης ἐνδεδυμένος τρίχας καμήλου,
καὶ ζώνην δερματίνην περὶ τὴν
ὀσφὺν αὐτοῦ, καὶ ἐσθίων ἀκρίδας
καὶ μέλι ἄγριον. 7 Καὶ ἐκήρυσ-

REVISED VERSION.

ing the [i]immersion of repent-
ance, for the remission of sins.
And there went out to him all 5
the [j]country of Judea, and [k]those
of Jerusalem, and [l]were all im-
mersed [m]by him [n]in the river
Jordan confessing their sins.
And John was clothed with 6
camel's hair, and with [o]a leath-
ern girdle about his loins, and
[p]he ate locusts and wild hon-
ey. [q]And he preached, saying, 7

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[i] "immersion;" *βάπτισμα*. Kend., Camp., Q. Belg., "Doop;" Luther and De Wette, "*Taufe.*" Liddell, "*βάπτισμα* = in N. T., to *βάπτισις, a dipping, bathing, washing, drawing water.*" Bretsch., "*immersio, submersio.* In N. T. tantum *de submersione sacra*, quam patres *baptismum* dicunt." Hedericus, "*immersio*, intinctio." See v. 5, note l.

[j] "country;" *χώρα*. This is the *usual* rendering in the E. V. In Luke 15 : 14; Acts 10 : 39, it is rendered "land," though country is more appropriate. In Matt. 4 : 16; Luke 3 : 1; Acts 8 : 1, 13 : 49, 16 : 6, "region." In the first of these, where the phrase is, "the region and shadow of death," it may be best to retain "region" from the fact, that, in this connection, it has become "a household word." In the others, "country" should be employed. In Acts 26 : 20, it is unnecessarily and improperly rendered "coasts" (the common equivalent [in the E. V.] for *ὅρια*), when the noun is *χώραν*. As the radical signification of the word is, "a space within some boundary," another rendering is proper when it applies to a field, or portion of ground, as E. V., John 4 : 35; Jas. 5 : 4. It should be rendered "field," Luke 12 : 16 (*ἡ χώρα*). We thus *approach* to something like uniformity in translation, and conclude that the word should usually be rendered, 1. "country;" 2. "region;" 3. "field."

[k] "those;" **οἱ**. In present usage, the demonstrative is employed instead of the personal pronoun, in constructions like this. Belg., "die;" Iber., "los." As an alternative rendering I suggest, "the inhabitants of Jerusalem." So Dick., Camp., Thom. S. Fr., "les habitants de Jerusalem."

[l] "were—immersed;" *ἐβαπτίζοντο*. Kend., Campbell. Luther and De Wette, "liessen sich—taufen;" Iber., "eran sumergidos;" Belg., "wierden—gedoopt;" Ital., "erano immersi." The following facts authorize this rendering of the verb *βαπτίζω*.

1. Classic usage. In all instances where an examination has been made by competent scholars who were not biased by a predeliction for a creed, the result has been uniformly in favor of *immerse, dip, dip into;* and secondarily, *drown, sink, overwhelm*, etc. In the process of the scrutiny, it has been settled, that there is no difference, as to signification, between *βάπτω* and *βαπτίζω*. The latter is merely a later *form* of the verb,

2. The use of the word and its derivates in the Septuagint and N. T., and by the early Greek Ecclesiastical writers commonly termed "the Fathers," coincides with that of the Classics.

3. The very general agreement of Lexicographers, such as Scapula, Stephens, Suicer, Schrevellius, Hedericus, Greenfield, Bretschneider. Even Robinson—though he hazards an *opinion* in a note, that "the scarcity of water in certain cases render it probable that affusion was *the act*," yet, so far as *philology* is concerned, gives his testimony in harmony with other Lexicographers.

4. The word, in a large number of Versions, has been rendered by words equivalent to *immerse*.

5. The most distinguished Reformers, such as Luther, Calvin, Beza, Melancthon, Tyndale, have expressed their unhesitating belief in favor of the above definition. Many distinguished scholars, whose denominational connections would naturally have led to another view, take the position of the Reformers. Among these may be named Witsius, L'Enfant, Piscator, Zanchius, Abp. Secker, Mastricht, Marloratus, Stackhouse, Burkitt, J. Wesley, Bp. Taylor, Grotius, Castalio, Lampe, Limborch, Vossius, Abp. Usher, Doddridge, G. Campbell, and Macknight.

6. The uniform practice of the Greek Church in all its branches, from the earliest period to the present time.

The derivates of this verb, as *βάπτισμα*, etc., should be rendered in harmony with its signification.

[m] "by;" *ὑπ'*. Rob., Wesley, Kend. "Of," in the sense of "by," is obsolete.

[n] "in the river Jordan;" *ἐν τῷ Ἰορδάνῃ ποταμῷ*. Wesley, Sharpe, Kend., Thom., Wakef., Camp., Dick., Tyndale, Cran., Geneva. Mont., Beza, Eras, "in Jordane flumine;" Castal., "in Jordane fluvio." The E. V. has followed the incorrect rendering of the Vulgate, "in Jordanis flumine." So of course, Rheims, but Wiclif, with better judgment, "in the flum (*flumine*) Jordan."

[o] "a leathern girdle;" *ζώνην δερματίνην*. So (E. V)., Matt. 3 : 4. Kend., Wesley, Pechy, Thom., Camp., Sharpe, Dick., Rheims. De Wette, "einem ledernen Gürtel;" Belg., "eenen lederen gordel."

[p] "he ate;" *ἐσθίων*. Kend., Pechy, Sharpe, Wakef. There is no *emphasis* in the text, which demands the auxiliary "did."

[q] "And." As the text has a period after *ἄγριον*, I have fol-

KING JAMES' VERSION.

cometh one mightier than I after
me, the latchet of whose shoes I
am not worthy to stoop down and
unloose.

8 I indeed have baptized you
with water: but he shall baptize
you with the Holy Ghost.

9 And it came to pass in those
days, that Jesus came from Naza-
reth of Galilee, and was baptized
of John in Jordan.

10 And straightway coming
up out of the water, he saw the
heavens opened, and the Spirit
like a dove descending upon him.

11 And there came a voice from

GREEK TEXT.

σε, λέγων, "Ἔρχεται ὁ ἰσχυρότε-
ρός μου ὀπίσω μου, οὗ οὐκ εἰμὶ
ἱκανὸς κύψας λῦσαι τὸν ἱμάντα
τῶν ὑποδημάτων αὐτοῦ. 8 ἐγὼ
μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι· αὐ-
τὸς δὲ βαπτίσει ὑμᾶς ἐν Πνεύ-
ματι Ἁγίῳ. 9 Καὶ ἐγένετο ἐν
ἐκείναις ταῖς ἡμέραις, ἦλθεν Ἰη-
σοῦς ἀπὸ Ναζαρὲτ τῆς Γαλιλαί-
ας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου
εἰς τὸν Ἰορδάνην. 10 καὶ εὐθέως
ἀναβαίνων ἀπὸ τοῦ ὕδατος, εἶδε
σχιζομένους τοὺς οὐρανούς, καὶ
τὸ Πνεῦμα ὡσεὶ περιστερὰν κατα-
βαῖνον ἐπ' αὐτόν· 11 καὶ φωνὴ

REVISED VERSION.

[r]One mightier than I, cometh af-
ter me, [s]the strap of whose shoes
I am not worthy to stoop down
and [t]loose. I indeed immerse 8
you [u]in water, but he [v]will [w]im-
merse you [x]in the Holy Spirit.
And it came to pass in those 9
days, [y]*that* Jesus came from
Nazareth of Galilee, and [z]was
immersed [a]by John in [b]the Jor-
dan. And [c]immediately com- 10
ing up out of the water, he saw
the heavens [d]parted, and the
Spirit like a dove descending
upon him. And there came a 11

---

lowed its punctuation, and begin "and" with a capital. The sentence is thus rendered more perspicuous. In *Biblical phraseology*, this conjunction often commences sentences.

[r] "One mightier than I," etc. Kend., Camp., Dick. S. Fr., "Celui qui est plus puissant que moi vient après moi." This is the natural arrangement of the sentence.

[s] "strap;" ἱμάντα. Rob. (Ἱμάς), "*a thong, strap* of leather." It here refers to the strap which fastened the sandal to the foot. Bloomf. (*in loco*), "the strap (or strapping), or lacing of whose sandals." "Latchet" is obsolete. "String" would not be accurate,

[t] "loose;" λῦσαι. Rob. So (E. V.), Matt. 16 : 19; 21 : 2. Mark 7 : 35. Luke 13 : 15, 16. John 11 : 44. See the quotation Acts 13 : 25, "whose shoes of *his* feet I am not worthy to loose" (λῦσαι). "Unloose" is incorrect, as the prefix "un" has a negative force, as in "untrue," "untie," "unwritten," etc. See Webster on "Unloose." As an alternation, "untie." So Wakef., Dick., Campbell, Thom.

[u] "in water;" ἐν ὕδατι. Sharpe, Pechy, Kend., Camp., Thom., Wiclif. Montanus, "in aqua;" S. Fr., dans l'eau;" Iber., "in aqua;" De Sacy, "dans l'eau;" Ital., "nell' aqua." Compare v. 5, ἐν τῷ Ἰορδάνῃ ποταμῷ, which the E. V. properly renders, "in the river of Jordan," not "with the river of Jordan." The erroneous rendering of the Vulgate, "baptizavi vos aqua," was adopted by Tyndale, and from him copied by Cran., Gen., and the E. V.

[v] "will." This auxiliary is substituted for "shall," on the ground that John used the language of *prediction*, not of *authority*. Wakef., Wesley, Dick., Camp., Sharpe, Thom.

[w] "(will) immerse;" βαπτίσει. See v. 5, note l. Kend., Camp. Ital., "immergerà;" Iber., "sumergira;" Belg., "zal—doopen;" Luther and De Wette, "wird—taufen."

[x] "in the Holy Spirit;" ἐν Πνεύματι Ἁγίῳ. The preposition should have its ordinary force here, as in the phrase, ἐν ὕδατι. See last note. By present usage, "Ghost" is equivalent to "spectre, apparition." Spirit should be substituted for it in all cases in the N. T. Kend., Camp., Pechy have, "in the Holy Spirit;" (Wiclif, "in the Holy Ghost;") Mont., "in Spiritu Sancto;" Ital., "nello Spiritu Santo;" Iber., "in Espiritu Santo."

[y] "*that*." As this word is a supplement, it should be *italicized*. It is included in brackets (as supplementary) in the Iber., "en aquellas dias [que] vino Jesus."

[z] "was immersed." See v. 5, note l.

[a] "by John;" ὑπὸ Ἰωάννου. "Of," as *instrumental*, is obsolete. So Wesley, Wakef., Camp., Sharpe, Kend., Pechy. This change is made in all *similar* cases, in this Revision.

[b] "the Jordan;" τὸν Ἰορδάνην. The article is properly retained by Pechy, Sharpe, Dick., Thom. Luther and De Wette "im Jordan;" Belg., "in de Jordane;" S. Fr., "dans le Jourdain;" Span. and Iber., "en el Jordan;" Ital., "nel Giordano." This noun is always accompanied by the article in the N. T. As the idiom of the Greek and English is similar in reference to the names of rivers, the article should always be translated.

[c] "immediately;" εὐθέως. This word is rendered in the E. V., "immediately," "straightway," "forthwith," and in a very few instances, "as soon as." As "immediately" is now in common use, while "forthwith" and "straightway" are, to say the least, *obsolescent;* I have rendered it *uniformly* by the first term. Most of the later English translators have employed "immediately."

[d] "parted;" σχιζομένους. Kend. "The generic sense of the verb is, *to part asunder, to separate*," Liddell. The rendering of the E. V. originated in the "cœlos apertos" of the Vulgate, where σχιζομένους has been confounded with ἀνεῴχθησαν, in the parallel Matt. 3 : 16. Such ill judged attempts to *harmonize* the writers, in *a version*, ought not be imitated. "Mont., "scissos cœlos."

KING JAMES' VERSION.

heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

12 And immediately the Spirit driveth him into the wilderness.

13 And he was there in the wilderness forty days tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is

GREEK TEXT.

ἐγένετο ἐκ τῶν οὐρανῶν, Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητὸς, ἐν ᾧ εὐδόκησα. 12 Καὶ εὐθὺς τὸ Πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον. 13 καὶ ἦν ἐκεῖ ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων· καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

14 ΜΕΤΑ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην, ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν, κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας τοῦ Θεοῦ, 15 καὶ λέγων, Ὅτι πεπλήρωται ὁ καιρὸς, καὶ ἤγγικεν ἡ

REVISED VERSION.

voice [e]from the heavens, saying, Thou art my beloved Son, in whom I am well pleased.
And immediately the Spirit 12
[f]sendeth him forth into the desert. And he was there, in 13
the desert, forty days, [g]tried [h]by Satan; and was with the wild beasts; and the angels ministered to him. Now after[i] 14
John [j]was delivered up, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is 15
fulfilled, and the kingdom of God [k]draweth near; repent

[e] "from the heavens;" ἐκ τῶν οὐρανῶν. So in v. 10 (E. V.). In all cases, I would make the *number* correspond with that of the text, where οὐρανός occurs. It is true, that the singular and plural may often be coincident, according to Hebrew usage, still, as either form is used in our language, exactness will sustain a literal rendering. So Wakef., Dick., Wiclif. Vulg., Eras., Mont. Beza, "cœlis;" G. Fr. and S. Fr., "cieux;" Span. and Iber., "cielos;" Syriac, ܫܡܝܐ.

[f] "sendeth him forth;" αὐτὸν ἐκβάλλει. Sharpe, Newcome. Although the idea of *force* and *effort* is often conveyed by this verb, other cases occur in which that idea is dropped, and the thought is simply that of *sending forth.* Thus Matt. 9 : 38, "Pray ye therefore the Lord of the harvest, that he will send forth laborers"—ἐκβάλῃ ἐργάτας. John 10 : 4, "he putteth forth his own sheep"—τὰ ἴδια πρόβατα ἐκβάλῃ—"he goeth before them." Matt. 9 : 25, Ὅτε δὲ ἐξεβλήθη ὁ ὄχλος—"when the people (crowd) were put forth." Mark 1 : 43, "forthwith sent him away"—εὐθέως ἐξεβάλην αὐτὸν. Jas. 2 : 25, "she had received the messengers, and sent them out another way"—καὶ ἑτέρᾳ ὁδῷ ἐκβαλοῦσα. The parallel Matt. 4 : 1, confirms the above rendering; ἀνήχθη εἰς τὴν ἔρεμον—(Jesus) "was led up into the wilderness" (desert). Bretsch., "*Facio ut exeat, abeat aliquis, verbo, cohortatione, increpitatione, emitto, jubeo abire.*" Syriac ܐܦܩܗ eum eduxit, "to send forth," has a latitude of signification which renders it a proper equivalent for the Greek verb. It may be added that Greenfield has defined this verb in the above *modified* sense, "*to order to depart, to send away, dismiss*, impel to go."

[g] "tried;" πειραζόμενος. De Wette, "ward versucht;" Rob., "to attempt, to assay, to tempt, to prove, to put to the test," "To try" corresponds accurately with πειράζω. "Tempt" is used in some cases in the E. V. where from its present sense the English reader is lead to believe that God *incites men to sin.* The word is *now* always understood to convey the idea of *an effort to lead one to violate the Divine law.* There may be a few instances, such as James 1 : 13, where "tempt" would be most appropriate, still in general, I would use "try" as most exact. In all cases, the reader will understand the nature of the act or "trial," without the danger of being misled.

[h] "by;" ὑπὸ. "For" is no longer used to indicate *the cause or agent.* In every instance where ὑπὸ with the genitive indicates the cause, it should be rendered "by," or "through." The former is generally preferable; thus διὰ may have an appropriate equivalent in "through." Wakef., Dick., Wesley, Sharpe, Thom., Campbell. In all cases like the present, I use "by."

[i] "that," which occurs in the E. V. before "John," is quite superfluous. It is not employed by Wakef., Kend., Dick., Wesley, Sharpe, Campbell, Tyndale, or Geneva.

[j] "John was delivered up;" τὸ παραδοθῆναι. Sharpe, Pechy, Q, Wakefield. This verb signifies, *to deliver up, give over to any one.* The *object* for which the act is performed, must be ascertained from *other words* expressed or understood. Should it be necessary to indicate more than the verb implies, the ellipsis must be filled by a supplement. In this instance, the literal rendering without a supplement is deemed sufficient. See Rob. on παραδίδωμι. The word is rendered *uniformly* in the Revision of this gospel. De Wette, "Johannes überliefert war;" Belg., "Joannes overgeleverd was;" S. Fr., "Jean eut été livré;" Iber., "despues de ser entregado Juan;" Vulg., "traditus est;" Beza, "traditus fuit." The rendering of Erasmus, "comprehensus esset Johannes," gave rise to that of Tyndale, "after John was taken." Hence the Genevan, "after John was committed to prison," and the E. V. The verb is rendered as above in (E. V.) Matt. 10 : 17, 19, 21; 24 : 9; Mark 13 : 9, 11. Rom. 8 : 32. 1 Cor. 15 : 24.

[k] "draweth near;" ἤγγικεν. Pechy. So Luke 21 : 8 (E. V.), ὁ καιρὸς ἤγγικε, "the time draweth near." Jas. 5 : 8, ἡ παρουσία τοῦ Κυρίου ἤγγικε, (E. V.), "the coming of the Lord

KING JAMES' VERSION.

at hand: repent ye and believe the gospel.

16 Now as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little further thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Capernaum; and straightway on the sabbath-day he entered into the synagogue and taught.

22 And they were astonished

GREEK TEXT.

βασιλεία τοῦ Θεοῦ· μετανοεῖτε,
καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.
16 Περιπατῶν δὲ παρὰ τὴν
θάλασσαν τῆς Γαλιλαίας, εἶδε
Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελ-
φὸν αὐτοῦ, βάλλοντας ἀμφίβλη-
στρον ἐν τῇ θαλάσσῃ· ἦσαν γὰρ
ἁλιεῖς·
17 καὶ εἶπεν αὐτοῖς ὁ Ἰη-
σοῦς, Δεῦτε ὀπίσω μου, καὶ ποιή-
σω ὑμᾶς γενέσθαι ἁλιεῖς ἀνθρώ-
πων.
18 Καὶ εὐθέως ἀφέντες τὰ
δίκτυα αὐτῶν, ἠκολούθησαν αὐ-
τῷ.
19 Καὶ προβὰς ἐκεῖθεν ὀλί-
γον, εἶδεν Ἰάκωβον τὸν τοῦ Ζε-
βεδαίου, καὶ Ἰωάννην τὸν ἀδελ-
φὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ
πλοίῳ καταρτίζοντας τὰ δίκτυα.
20 καὶ εὐθέως ἐκάλεσεν αὐτούς·
καὶ ἀφέντες τὸν πατέρα αὐτῶν
Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν
μισθωτῶν, ἀπῆλθον ὀπίσω αὐ-
τοῦ.
21 Καὶ εἰσπορεύονται εἰς Κα-
περναούμ· καὶ εὐθέως τοῖς σάβ-
βασιν εἰσελθὼν εἰς τὴν συναγω-
γὴν, ἐδίδασκε.
22 καὶ ἐξεπλήσ-

REVISED VERSION.

[l]and believe the gospel.
Now 16
as he [m]was walking by the sea
of Galilee, he saw Simon, and
Andrew, his brother, casting a
net into the sea;[n] for they were
[o]fishers.
And Jesus said to 17
them, [p]Come after me, and I
will make you [q]become fishers
of men.
And immediately they 18
left their nets and followed
him.
And [r]going on a little 19
further thence, he saw James,
the *son* of Zebedee, and John,
his brother, who also were in
the ship, mending their nets.
And immediately he called 20
them; and they left their father
Zebedee in the ship with the
hired servants, and went after
him.
And they went into Ca- 21
pernaum; and immediately [s]on
the sabbath he entered into the
synagogue and taught.
And 22

draweth nigh". The verb is usually rendered in the E. V., "to come near," or "nigh." The perfect is used for the present when an action commenced in past time and still continues. Troll., § 50., p. 132.

[l] "ye," which is placed after "repent" in the E. V., is unnecessary, as there is no emphasis which requires the nominative to be expressed, either in the Greek or English. The nominative is not inserted by Dick., Camp., Tyndale, Cran., Geneva, Pechy. Several instances of this kind occur in the E. V. of Mark, in all which the imperative has a nominative expressed, though there is no emphasis. As the idioms of the Greek and English are alike in such cases, I follow the text, and do not employ a nominative.

[m] "was walking;" *περιπατῶν*. Wakef., Sharpe, Dick. The participial construction is employed by Kend., Vulg., Mont., Beza, Castalio, Span., Iber., Belg.

[n] A *semicolon* is placed after "sea" by Sharpe, A. Campbell, and De Wette. The connection of the clauses, "casting a net into the sea," and, "for they were fishers," is too *intimate* for the colon. Several versions include "for they were fishers" in a parenthesis, as the E. V. of 1611, Wesley, Geneva, and Rheims.

[o] "fishers;" *ἁλιεῖς*. I have retained this word, and yet, I suggest the propriety of substituting "fishermen" for it, in all cases, in conformity with present usage. "Fishermen" is found in the E. V., Luke 5 : 2.

[p] "come." For the omission of "ye" as the nominative, see v. 15, note l.

[q] "become." "To," the sign of the infinitive, is properly omitted after such verbs as *make*, *dare*, etc. Bullion's E. Gr., Rule 18., p. 110.

[r] "going on;" *προβὰς*. Kend., Pechy, Thom. So Matt. 4 : 21 (E. V.), *προβὰς*, "going on." Rob., *προβαίνω*, "*to go forward, to advance*;" Vulg., Mont., Eras., Beza, Castal., "progressus;" Belg., "voortgegaan zijnde." Liddell says, "In composition with verbs, *προ* seems sometimes to be quite pleonastic, but it usually involves the notice of *on, forth*."

[s] "the Sabbath;" *τοῖς σάββασιν*. So Luke 13 : 10. Wesley, Sharpe, Dick., Camp. S. Fr., "au sabbat;" De Wette, "am Sabbath." "Day" is superfluous. It is omitted in this construction (E.V.), Mark 2 : 27, 28. Luke 6 : 6; 13 : 15, etc., where *σάββατον* occurs.

KING JAMES' VERSION.

at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority com-

GREEK TEXT.

σοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν
γὰρ διδάσκων αὐτοὺς ὡς ἐξουσί-
αν ἔχων, καὶ οὐχ ὡς οἱ γραμ-
ματεῖς. 23 Καὶ ἦν ἐν τῇ συνα-
γωγῇ αὐτῶν ἄνθρωπος ἐν πνεύ-
ματι ἀκαθάρτῳ, καὶ ἀνέκραξε,
24 λέγων, Ἔα, τί ἡμῖν καὶ σοὶ,
Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπο-
λέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ
ἅγιος τοῦ Θεοῦ. 25 Καὶ ἐπετίμη-
σεν αὐτῷ ὁ Ἰησοῦς, λέγων Φι-
μώθητι, καὶ ἔξελθε ἐξ αὐτοῦ.
26 Καὶ σπαράξαν αὐτὸν τὸ πνεῦ-
μα τὸ ἀκάθαρτον, καὶ κράξαν
φωνῇ μεγάλῃ, ἐξῆλθεν ἐξ αὐτοῦ.
27 καὶ ἐθαμβήθησαν πάντες, ὥστε
συζητεῖν πρὸς αὐτοὺς, λέγοντας,
Τί ἐστι τοῦτο; τίς ἡ διδαχὴ ἡ
καινὴ αὕτη, ὅτι κατ' ἐξουσίαν καὶ
τοῖς πνεύμασι τοῖς ἀκαθάρτοις

REVISED VERSION.

they were astonished at his
[t]teaching, for he taught them as
one [u]having authority, and not
as the scribes. And there was 23
in their synagogue a man with
an unclean spirit; and he cried
out, saying, [v]Ah! what have we 24
to do with thee, [w]Jesus of Na-
zareth? hast thou come to de-
stroy us? I know thee who
thou art, the Holy One of God.
And Jesus rebuked him, saying, 25
[x]Be silent, and come out of him.
And the unclean spirit [y]con- 26
vulsing him, and [z]crying out
with a loud voice, came out of
him. And they were all amazed, 27
[a]so that they questioned among
themselves, saying, [b]What is
this? what new [c]teaching is
this? for with authority [d]he
commandeth even the unclean

[t] "teaching;" *διδαχῇ*. Kend., Pechy, Wesley, Sharpe, Wiclif. As "teaching" may signify either *the thing taught*, or *the manner of giving instruction*, it corresponds accurately with the Greek.

[u] "having authority;" *ἐξουσίαν ἔχων*. So (E. V.), Matt. 7 : 29. Pechy, Kend., Dick., Camp., Sharpe. S. Fr., "ayant autorité."

[v] "Ah!" *Ἔα*. Kend., G. Camp., Dick., Geneva. Wakef. ("Hah!") Eras., Beza, "Ah!" G. Fr. "Ah!" S. Fr., "Hah!" Span. "Ah!" Iber., "Ea!" Ital., "Oh!" De Wette, "Ha!" Rob. (*ἔα*), generic, *ah, aha*.

[w] "thou," before "Jesus," is superfluous. It was first employed by Wiclif, and copied by Tyndale and other early English Translators. It has not been used by Wesley, Pechy, Wakef., Dick., Sharpe, Thom., A. Campbell, or L. Tomson. The pronoun does not occur in Vulg., Eras., Beza, Castal., Luther, De Wette, G. Fr., S. Fr., Span., Iber., or Ital. See v. 29, note j.

[x] "Be silent;" *Φιμώθητι*. Kend., Pechy, Dick., Campbell, Thom. "To hold one's peace," is no longer employed in conversation or writing, unless in cases when there is an attempt to quote from the E. V.

[y] "convulsing him;" *σπαράξαν αὐτὸν*. Pechy, Dick., Thomson, Campbell. Iber., "habiendolo agitado convulsivamente." The verb literally signifies, "to *tear* or *lacerate*, but here, and Luke 9 : 39, *to throw into violent convulsions* and *spasms*, such as accompany epilepsy, which are sometimes called *σπαραγμοὶ*, though usually *σπασμοὶ* by the Greek medical writers. See Bloomf., N. T., *in loco*. Bretsch., "*distorqueo, concutio*. In N. T. non nisi de ægrotis, quorum membra a genio malo—vehementer distorquebantur." Rob, "in N. T., *to convulse, to throw into spasms*." "The root of the verb *σπάω* is used by medical writers to signify *causing convulsion* or *spasm*, and in the passive, *to be convulsed*," Liddell. The literal sense, *to rend*, is inconsistent with the parallel narrative, Luke 4 : 33–36, *καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς μέσον, ἐξῆλθεν ἀπ' αὐτοῦ, μηδὲν βλάψαν αὐτόν*—"he came out of him and hurt him not."

[z] "crying out;" *κράξαν*. Rob., *κράζω*. Bretsch., "*clamo, vociferor*." So (E. V.), 9 : 24; 10 : 47. Luke 4 : 41; 9 : 39, etc. The participial construction is most concise and harmonious. It has been adopted by Wakef., Wesley, Kend., Wiclif Rheims, S. Fr., Belg., Span., Iber.

[a] "so that;" *ὥστε*. Wesley, Wakef., Kend., Rob., E. V. of Mark 4 : 37. 2 Cor. 3 : 7. 1 Thess. 1 : 7. In this case, the particle has the force of *ἵνα*.

[b] "What is this?" *Τί ἐστι τοῦτο;* Wakef., Kend., Wesley, Thom. Mont., Eras., Beza, "Quid est hoc?" Belg., "Wat is dit?" De Wette, "Was ist das?" G. Fr., "Qu'est ceci?" S. Fr., "Qu'est-ce que ceci?" Iber., "Qué es esto?" Ital., "Ch' è questo?"

[c] "teaching;" *διδαχὴ*. Sharpe, Wesley, Campbell, Pechy, Kend. See v. 22, note t.

[d] "he commandeth." This is the *natural* order. So Pechy, Kend., Wesley, Dick., Wakef., Sharpe, Thom., Campbell. So also in the E. V. of Luke 4 : 36, where the Greek text is the same.

KING JAMES' VERSION.

mandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever; and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 And at even when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered

GREEK TEXT.

ἐπιτάσσει, καὶ ὑπακουουσιν αὐ-
τῷ; 28 Ἐξῆλθε δὲ ἡ ἀκοὴ αὐτοῦ
εὐθὺς εἰς ὅλην τὴν περίχωρον τῆς
Γαλιλαίας.
29 Καὶ εὐθέως ἐκ τῆς συναγω-
γῆς ἐξελθόντες, ἦλθον εἰς τὴν
οἰκίαν Σίμωνος καὶ Ἀνδρέου,
μετὰ Ἰακώβου καὶ Ἰωάννου.
30 ἡ δὲ πενθερὰ Σίμονος κατέ-
κειτο πυρέσσουσα· καὶ εὐθέως
λέγουσιν αὐτῷ περὶ αὐτῆς. 31 καὶ
προσελθὼν ἤγειρεν αὐτὴν, κρα-
τήσας τῆς χειρὸς αὐτῆς· καὶ
ἀφῆκεν αὐτὴν ὁ πυρετὸς εὐθέως,
καὶ διηκόνει αὐτοῖς. 32 Ὀψίας
δὲ γενομένης, ὅτε ἔδυ ὁ ἥλιος,
ἔφερον πρὸς αὐτὸν πάντας τοὺς
κακῶς ἔχοντας καὶ τοὺς δαιμονι-
ζομένους· 33 καὶ ἡ πόλις ὅλη
ἐπισυνεγμένη ἦν πρὸς τὴν θύραν.
34 καὶ ἐθεράπευσε πολλοὺς κακῶς
ἔχοντας ποικίλαις νόσοις· καὶ
δαιμόνια πολλὰ ἐξέβαλε, καὶ οὐκ

REVISED VERSION.

spirits, and [e]they obey him.
And [f]directly his fame spread 28
abroad [g]through the [h]whole
[i]surrounding region of Galilee.
And immediately, when they 29
[j]came out of the synagogue,
they entered into the house of
Simon and Andrew, with James
and John. But Simon's [k]mother- 30
in-law lay sick [l]with a fever;
and [m]immediately they tell him
of her. And he came and took 31
her by the hand, and lifted her
up; and immediately the fever
left her, and she ministered to
them. And [n]evening having 32
come, when the sun [o]set, they
brought to him all the sick and
[p]the demoniacs. And the [q]whole 33
city was gathered together at
the door. And he healed many 34
who were sick [r]with [s]various
diseases, and cast out many [t]de-

[e] "they obey." The auxiliary "do" should not be employed, as there is no *emphasis* in the text. So Wesley, Kend., Campbell, Dick., Pechy, Wakef.

[f] "directly;" εὐθὺς. Although this adverb, like εὐθέως, may be rendered "immediately," still, as εὐθέως occurs at the beginning of the next verse, our idiom demands a diversity as to *form* in rendering similar to that of the text. Wesley, Wakef., Dick., and G. Camp. have *distinguished* these words in their versions. "Directly" is now more generally used than "straightway."

[g] "through;" εἰς. Kend., A. Camp., Dick., Thom., Pechy. As an alternative rendering, "into." So Wesley, Wakef.

[h] "The whole;" ὅλην. Pechy, Sharpe. Eras., Beza, "totum." Rob. and Liddell, ὅλος.

[i] "surrounding region;" περίχωρον. Kend. Bretsch. (*in verbo*), "*circumjaciens, finitimus.*" "About" is a tautology.

[j] "came out;" ἐξελθόντες. Sharpe. The use of this auxiliary "to be" with *intransitive verbs*, is a violation of the English idiom, however common it may be in the E. V. and in some writers of the seventeenth century. It is an idiom borrowed from the French. Wherever an auxiliary is required with this class of verbs, "have" should be employed. I have corrected this form in most cases. See Webster's Dict., Introd., p. lv.

[k] "mother-in-law;" πενθερὰ. Kend., Dick., Thom. So E. V., Matt. 10 : 35. Luke 12 : 53

[l] "with." In such constructions, "with" should be used in place of "of." Kend., Wakef., Thom.

[m] "immediately;" εὐθέως. See v. 10, note c.

[n] "evening having come;" ὀψίας γενομένης. There is an *unnecessary variety* in rendering this phrase in the E. V., such as, "when it was evening," "in the evening," "when the evening had arrived." The above rendering has been *uniformly* given in this Revision. It is deemed accurate. In the phrase, γενομένου σαββάτου, the participle receives the same rendering, in this Revision. See ch. 6 : 21, note.

[o] "set;" ἔδυ. This is literal, as a rendering of the aorist "did" is superfluous and inaccurate, as it conveys the idea of *emphasis*. So Sharpe, Pechy.

[p] "the demoniacs." Kend., Campbell, Sharpe, Pechy. As the word "demon" is *transferred* whenever it occurs, for the reasons assigned v. 34, note t, τοὺς δαιμονιζομένους is properly represented by "the demoniacs."

[q] "whole;" ὅλη. Kend., Pechy, Sharpe, Campbell, Dick., Wakef. Mont., Eras., Beza, Castalio, "tota;" Iber., "toda." Rob., Liddell.

[r] "with." See v. 30, note l. Wakef., Camp.

[s] "various;" ποικίλαις. Wakef., Pechy, Kend., Dick., Rob.

[t] "demons;" δαιμόνια. Wakef., Campbell, Dick., Sharpe,

KING JAMES' VERSION.

not the devils to speak, because they knew him.

35 And in the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed.

36 And Simon, and they that were with him, followed after him.

37 And when they had found him, they said unto him, All *men* seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with com-

GREEK TEXT.

ἤφιε λαλεῖν τὰ δαιμόνια, ὅτι ᾔδεισαν αὐτόν.

35 Καὶ πρωῒ ἔννυχον λίαν ἀναστὰς ἐξῆλθε, καὶ ἀπῆλθεν εἰς ἔρημον τόπον, κἀκεῖ προσηύχετο. 36 καὶ κατεδίωξαν αὐτὸν ὁ Σίμων καὶ οἱ μετ' αὐτοῦ· 37 καὶ εὑρόντες αὐτὸν, λέγουσιν αὐτῷ, Ὅτι πάντες ζητοῦσί σε. 38 Καὶ λέγει αὐτοῖς, Ἄγωμεν εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα κἀκεῖ κηρύξω· εἰς τοῦτο γὰρ ἐξελήλυθα. 39 Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς αὐτῶν, εἰς ὅλην τὴν Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλλων.

40 Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς, παρακαλῶν αὐτὸν καὶ γονυπετῶν αὐτὸν, καὶ λέγων αὐτῷ, Ὅτι, ἐὰν θέλῃς, δύνασαί με καθαρίσαι. 41 Ὁ δὲ Ἰησοῦς

REVISED VERSION.

mons, and he did not suffer the
demons to speak, because they
knew him. And in the morn- 35
ing, rising up [u]while it was
quite dark, he went out and
departed into a solitary place,
and there prayed. And Simon 36
and [v]those with him, followed
after him. And when they had 37
found him, [w]they say to him,
[x]All are seeking thee. And [y]he 38
saith to them, Let us go into the
next towns, that I may preach
there also;[z] for [a]I have come
forth [b]for this. And he preach- 39
ed in their synagogues [c]through
[d]the whole of Galilee, and cast
out demons. [e]And a leper 40
[f]cometh to him, beseeching him,
and [g]kneeling to him, and say-
ing to him, If thou wilt, thou
canst [h]cleanse me. And Jesus 41

Thom. S. Fr., "demons;" Span. and Iber., "demonios." There is no difference of *signification* between δαίμων and δαιμόνιον. These words are applied to a class of "unclean spirits," who are the servants of Satan. See Luke 8 : 29, 30. Matt. 9 : 34; 12 : 24. Mark 3 : 22–26. *Διάβολος*, when it refers to spiritual existence, is applied, in the singular, to Satan κατ' ἐξοχήν. There are many "demons," yet but one "Devil." As we have no single term which is the equivalent of "demon," we are obliged to *transfer*, when we can not *translate*. See G. Campbell's Prelim. Dissertations VI., Part. I., where these words are fully examined. The two words I have rendered uniformly by "demon."

[u] "while it was quite dark;" ἔννυχον λίαν (= κατὰ ἔννυχον χρόνον). Wakef., "very dark;" Bretsch., "tempore matutina, multa adhuc nocte;" Fritz., "mane, multa adhuc nocte;" S. Fr., "comme il faisait fort obscur."

[v] "those with him;" *οἱ μετ' αὐτοῦ.* Kend., Dick. "Were" is superfluous.

[w] "they say;" *λέγουσιν.* Wakef., Pechy. Mont., Eras., Beza, Castalio, "*dicunt*;" Span., "dicen."

[x] "All are seeking thee;" *Πάντες ζητοῦσί σε.* Wakef., Pechy, Kend. S. Fr., "tous te cherchent;" De Wette, "Alle suchen dich." "For" is superfluous.

[y] "he saith;" *λέγει.* Sharpe, Wesley, Kend., Wakef., Thom. S. Fr., "il dit;" De Wette, "er sagt."

[z] A semicolon is placed after "also" by Sharpe, Camp., Dick., Thom

[a] "I have come forth;" *ἐξελήλυθα.* Dick. Eras. and Fritzsche, "egressus sum;" Beza, "sum egressus;" Castalio, "profectus sum." The use of the auxiliary "to be" is incorrect. See v. 29, note j.

[b] "for this;" *εἰς τοῦτο.* Kend. Vulg., Mont., Beza, "ad hoc;" S. Fr., "pour cela;" Iber., "para eso." This arrangement is adopted, as the *natural one*, in English.

[c] "through;" *εἰς.* See v. 28, note g.

[d] "the whole of Galilee;" *ὅλην.* Pechy. So (E. V.) Matt. 26 : 13. Mark 8 : 36; 14 : 9; 15 : 33. Luke 8 : 39. 1 John 5 : 19. Eras., Beza, "in totâ Galilæâ;" Castal., "per totam Galilæam."

[e] "And a leper." This arrangement is deemed preferable to that of the E. V. as more simple and concise, especially as the verb of which "leper" is the agent, is rendered literally in the present. So Wakef., Camp., Kend.

[f] "cometh;" *ἔρχεται.* Sharpe, Pechy, Wakef. De Wette, "kommt." Although the present, especially in Hellenistic, sometimes is used *aoristically*, yet, where the *literal* rendering affords a good sense, it seems advisable to translate it by the English present.

[g] "kneeling to him;" *γονυπετῶν αὐτόν.* Wakef., Sharpe, Kend., Wiclif, "kneeled." "Down" is superfluous. It is omitted in (E. V.) Mark 10 : 17, where the text is *γονυπετήσας αὐτόν.* There is nothing corresponding to "down" in Vulg., Mont., Eras., Beza, Castalio, S. Fr., Span., Iber., Belg.

[h] "cleanse;" *καθαρίσαι.* Kend., Dick.. Thom. So this verb

KING JAMES' VERSION.

passion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man; but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

GREEK TEXT.

*σπλαγχνισθεὶς, ἐκτείνας τὴν χεῖ-
ρα, ἥψατο αὐτοῦ, καὶ λέγει αὐτῷ,
Θέλω, καθαρίσθητι.* 42 *Καὶ εἰ-
πόντος αὐτοῦ, εὐθέως ἀπῆλθεν
ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρί-
σθη.* 34 *Καὶ ἐμβριμησάμενος
αὐτῷ, εὐθέως ἐξέβαλεν αὐτὸν,*
44 *καὶ λέγει αὐτῷ, Ὅρα, μηδενὶ
μηδὲν εἴπῃς· ἀλλ' ὕπαγε, σεαυ-
τὸν δεῖξον τῷ ἱερεῖ, καὶ προσέ-
νεγκε περὶ τοῦ καθαρισμοῦ σου
ἃ προσέταξε Μωσῆς, εἰς μαρτύ-
ριον αὐτοῖς.* 45 *Ὁ δὲ ἐξελθὼν
ἤρξατο κηρύσσειν πολλὰ καὶ δια-
φημίζειν τὸν λόγον, ὥστε μηκέτι
αὐτὸν δύνασθαι φανερῶς εἰς πό-
λιν εἰσελθεῖν· ἀλλ' ἔξω ἐν ἐρή-
μοις τόποις ἦν, καὶ ἤρχοντο πρὸς
αὐτὸν πανταχόθεν.*

REVISED VERSION.

moved with compassion, stretch-
ed out *his* hand and touched
him, and saith to him, I will;
be cleansed. And [i]as he spoke, 42
immediately the leprosy depart-
ed from him and he was cleans-
ed. And [j]he strictly charged 43
him, and immediately sent him
away: and saith to him, See 44
that thou say [k]nothing to any
one; but [l]go show thyself to the
priest and offer [m]on account of
thy cleansing, [n]what Moses com-
manded, for a testimony to
them. But he went out, and 45
began to publish it much, and
to blaze abroad the matter, so
that [o]*Jesus* could [p]no longer
openly enter [q]into a city, but
was without in desert places:
and they came to him from
every quarter.

---

is rendered v. 42. As "to cleanse" is "to make clean," the more *concise* form is adopted.

[i] "as he spoke;" *εἰπόντος αὐτοῦ.* Sharpe, Kend.

[j] "he strictly charged;" *ἐμβριμησάμενος.* Kend., Rob. (*in verbo*), Bloomf. (N. T.), Trollope (Analecta). "Straitly" is obsolete.

[k] "(nothing)—to any one;" *μηδενί.* Kend., Thom. S. Fr. "(rien)—à personne."

[l] "go;" *ὕπαγε.* Wesley, Dick., Wakef., Sharpe, Campbell, Thom., Pechy. "To go one's way," is obsolete. In the E. V. this verb in the imperative is often rendered simply by "go," as in Matt. 5 : 41; 9 : 6; 18 : 15; 19 : 21; 20 : 4. Rev. 10 : 8.

[m] "on account of thy cleansing;" *περὶ τοῦ καθαρισμοῦ σου.* Castalio, "ob tui purgationem;" S. Fr., "au sujet de ta purificatione;" Iber., "con respecto á tu limpia." Rob. on the use of *περὶ* with the genitive (2), remarks that it is employed when the genitive indicates the *ground, motive,* or *occasion* of the action, i. g., *on account of, because of.* "For," in this instance, is ambiguous. Common readers often suppose that the offering was enjoined to effect *a complete cleansing,* instead of being a testimony that the sufferer was *already healed.*

[n] "what;" *ἅ.* Wakef., Kend., Wesley. De Wette, "was;" S. Fr., "ce que;" Span. and Iber., "lo que." Notwithstanding the plural *form* of *ἅ,* it evidently refers to *τὸ δῶρον* (*the gift, offering*). Comp. Matt. 8 : 4, *προσένεγκε τὸ δῶρον, ὃ προσέταξε Μωϋσῆς.*

[o] "*Jesus.*" Wakef. As *Ἰησοῦς* is not *expressed* in the text, although it is understood, in *αὐτὸν,* "Jesus" should be *italicized.* Sharpe, Wesley, and Pechy have inserted "he." But as the reference to Christ is beyond a doubt, the above supplement is correct. De Wette, "er;" Iber., "[Jesus]" (bracketed, as a supplement); Belg., "hij."

[p] "no longer;" *μηκέτι.* Kend., Campbell, Thom., Rob. So (E. V.), 1 Thess. 3 : 1, 5. 1 Tim. 5 : 23. 1 Pet. 4 : 2.

[q] "into a city;" *εἰς πόλιν.* Pechy, Thom., Sharpe, Q ("a town"); De Wette, "in eine Stadt;" Fritz., "inire oppida." From the fact that Christ "preached (v. 39) in their synagogues throughout all Galilee" (comp. Matt. 4 : 23–25), and from the parallel Luke 4 : 44, where the healing of the leper is said to have occurred *ἐν μιᾷ τῶν πόλεων,* "in one of the cities," i. e., of Galilee, it seems clear that it was not at Capernaum, where Christ had been before he commenced his mission through Galilee. Hence, there is no reason to suppose that the article is omitted before *πόλιν,* because the context renders that noun *definite,* and that Capernaum is indicated. Probably the early English translators inserted the article, because Capernaum is noticed in ch. 2 : 1.

KING JAMES' VERSION.

not the devils to speak, because they knew him.

35 And in the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed.

36 And Simon, and they that were with him, followed after him.

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REVISED VERSION.

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KING JAMES' VERSION.

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GREEK TEXT.

σπλαγχνισθεὶς, ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ, καὶ λέγει αὐτῷ, Θέλω, καθαρίσθητι. 42 Καὶ εἰπόντος αὐτοῦ, εὐθέως ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη. 34 Καὶ ἐμβριμησάμενος αὐτῷ, εὐθέως ἐξέβαλεν αὐτὸν, 44 καὶ λέγει αὐτῷ, Ὅρα, μηδενὶ μηδὲν εἴπῃς· ἀλλ' ὕπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς. 45 Ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν εἰσελθεῖν· ἀλλ' ἔξω ἐν ἐρήμοις τόποις ἦν, καὶ ἤρχοντο πρὸς αὐτὸν πανταχόθεν.

REVISED VERSION.

moved with compassion, stretch-
ed out *his* hand and touched
him, and saith to him, I will;
be cleansed. And [i]as he spoke, 42
immediately the leprosy depart-
ed from him and he was cleans-
ed. And [j]he strictly charged 43
him, and immediately sent him
away: and saith to him, See 44
that thou say [k]nothing to any
one; but [l]go show thyself to the
priest and offer [m]on account of
thy cleansing, [n]what Moses com-
manded, for a testimony to
them. But he went out, and 45
began to publish it much, and
to blaze abroad the matter, so
that [o]*Jesus* could [p]no longer
openly enter [q]into a city, but
was without in desert places:
and they came to him from
every quarter.

is rendered v. 42. As "to cleanse" is "to make clean," the more *concise* form is adopted.

[i] "as he spoke;" εἰπόντος αὐτοῦ. Sharpe, Kend.

[j] "he strictly charged;" ἐμβριμησάμενος. Kend., Rob. (*in verbo*), Bloomf. (N. T.), Trollope (Analecta). "Straitly" is obsolete.

[k] "(nothing)—to any one;" μηδενὶ. Kend., Thom. S. Fr. "(rien)—à personne."

[l] "go;" ὕπαγε. Wesley, Dick., Wakef., Sharpe, Campbell, Thom., Pechy. "To go one's way," is obsolete. In the E. V. this verb in the imperative is often rendered simply by "go," as in Matt. 5 : 41; 9 : 6; 18 : 15; 19 : 21; 20 : 4. Rev. 10 : 8.

[m] "on account of thy cleansing;" περὶ τοῦ καθαρισμοῦ σου. Castalio, "ob tui purgationem;" S. Fr., "au sujet de ta purificatione;" Iber., "con respecto á tu limpia." Rob. on the use of περὶ with the genitive (2), remarks that it is employed when the genitive indicates the *ground, motive*, or *occasion* of the action, i. g., *on account of, because of*. "For," in this instance, is ambiguous. Common readers often suppose that the offering was enjoined to effect *a complete cleansing*, instead of being a testimony that the sufferer was *already healed*.

[n] "what;" ἅ. Wakef., Kend., Wesley. De Wette, "was;" S. Fr., "ce que;" Span. and Iber., "lo que." Notwithstanding the plural *form* of ἅ, it evidently refers to τὸ δῶρον (*the gift, offering*). Comp. Matt. 8 : 4, προσένεγκε τὸ δῶρον, ὃ προσέταξε Μωϋσῆς.

[o] "*Jesus*." Wakef. As Ἰησοῦς is not *expressed* in the text, although it is understood, in αὐτὸν, "Jesus" should be *italicized*. Sharpe, Wesley, and Pechy have inserted "he." But as the reference to Christ is beyond a doubt, the above supplement is correct. De Wette, "er;" Iber., "[Jesus]" (bracketed, as a supplement); Belg., "hij."

[p] "no longer;" μηκέτι. Kend., Campbell, Thom., Rob. So (E. V.), 1 Thess. 3 : 1, 5. 1 Tim. 5 : 23. 1 Pet. 4 : 2.

[q] "into a city;" εἰς πόλιν. Pechy, Thom., Sharpe, Q ("a town"); De Wette, "in eine Stadt;" Fritz., "inire oppida." From the fact that Christ "preached (v. 39) in their synagogues throughout all Galilee" (comp. Matt. 4 : 23–25), and from the parallel Luke 4 : 44, where the healing of the leper is said to have occurred ἐν μιᾷ τῶν πόλεων, "in one of the cities," i. e., of Galilee, it seems clear that it was not at Capernaum, where Christ had been before he commenced his mission through Galilee. Hence, there is no reason to suppose that the article is omitted before πόλιν, because the context renders that noun *definite*, and that Capernaum is indicated. Probably the early English translators inserted the article, because Capernaum is noticed in ch. 2 : 1.

KING JAMES' VERSION.

CHAP. II.

AND again he entered into Capernaum, after *some* days; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them.

3 And they came unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he

GREEK TEXT.

CHAP. II.

Καὶ πάλιν εἰσῆλθεν εἰς Καπερναοὺμ δι' ἡμερῶν· καὶ ἠκούσθη ὅτι εἰς οἶκόν ἐστι· 2 *καὶ εὐθέως συνήχθησαν πολλοὶ, ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν· καὶ ἐλάλει αὐτοῖς τὸν λόγον.* 3 *Καὶ ἔρχονται πρὸς αὐτὸν, παραλυτικὸν φέροντες, αἰρόμενον ὑπὸ τεσσάρων.* 4 *καὶ μὴ δυνάμενοι προσεγγίσαι αὐτῷ διὰ τὸν ὄχλον, ἀπεστέγασαν τὴν*

REVISED VERSION.

CHAP. II.

AND again he entered into 1
Capernaum, after *some* days;
and [a]it was heard that he was
in *the* house. And immediately 2
many [b]were assembled, [c]so that
[d]even [e]the place before the
door could [f]no longer [g]contain
them: and [h]he spoke the word
to them. And they come to 3
him bringing [i]a paralytic, [j]carried
[k]by four. And [l]as they 4
could not [m]come near him [n]on
account of [o]the crowd, [p]they un-

---

[a] "it was heard;" *ἠκούσθη*. Wesley, Wakef., Pechy. Belg., "het wierd gehoord;" Vulg., Mont., Beza, Eras., Fritz., "auditum est;" S. Fr., "on ouï dire." Heb. N. T., וַיִּשָּׁמַע. The verb is used impersonally, or as equivalent to *ἡ ἀκοή ἠκούσθη*, as in John 9 : 32, *οὐκ ἠκούσθη*, and may be rendered, "they heard." (Kend.) Though less literal, this phrase would accord better with our idiom. It is, therefore, recommended as an alternative rendering. Syr., ܐܫܬܡܥ.

[b] "were assembled;" *συνήχθησαν*. Kend., Wakef. So (E. V.) Matt. 26 : 57; 28 : 12. Acts 4 : 31; 11 : 26.

[c] "so that;" *ὥστε*. Rob. This is a common rendering in the E. V.

[d] "(not) even;" *μηδὲ*. Wakef., Dick., Thom., Rob. (*in verbo*). Iber., "(ni) aun."

[e] "the place;" *τὰ* (*μερῇ subauditur*). De Wette, "der Platz;" Fritz., "locus;" S. Fr., "l'espace." *Τὰ* refers to the *πρόθυρον*, the Latin vestibulum. "Locus ante januam domûs vacuus, per quem a via aditus accessusque ad ædes est." Aulus Gellius, quoted by Liddell. Bloomf. (*in loco*), "The sense of the passage is, 'so that there was no longer space for them in the vestibule' [much less in the house itself]."

[f] "even—no longer;" *μηκέτι—μηδὲ*. Fritz., "non amplius ne." *Μηδὲ* alone in the middle of a sentence, is equivalent to "not even" (Rob.); but as there is a double negative, the above rendering in which the negative of *μηκέτι* is retained, presents the thought of the text. Pechy has, "not even—any longer."

[g] "contain;" *χωρεῖν*. Wakef., Thom., Q. Rob. (*in loco*); S. Fr., "contenir." So (E. V.) John 2 : 6; 21 : 25.

[h] "he spoke;" *ἐλάλει*. Kend., Pechy, Wesley. Vulg., Beza, "loquebatur;" Span. and Iber., "hablaba."

[i] "a paralytic;" *παραλυτικὸν*. Wesley, Kend., Campbell, Pechy. Span. and Iber., "un paralitico." As this word is in common use, it is preferable to the *periphrasis* of the E. V. This rendering should be uniform.

[j] "carried;" *αἰρόμενον*. Kend., Pechy, Campbell, Rob., Greenf. (*αἴρω*). So (E. V.) John 5 : 10.

[k] "by;" *ὑπὸ*. See ch. 1 : 5, note m.

[l] "as." Pechy, Wakef. S. Fr., "comme;" Span., "como;" Ital., "come." Butt., § 144 : 1. (The particle is used) "instead of a minor clause, with a conjunction, e. g., *as*, *because*, *after that*, *if*, etc." Kühner, § 312 : 1.

[m] "come near;" *προσεγγίσαι*. Kend., Sharpe, Wakef. "Near" is preferred to "nigh," as more *common* and *euphonous*.

[n] "on account of;" *διὰ* (*cum accus.*). Rob. "For," in this sense, is nearly obsolete.

[o] "the crowd;" *τὸν ὄχλον*. Kend., Wesley, Sharpe, Dick., Campbell. Vulg., Beza, Eras., "turba;" S. Fr., "la foule;" Span. and Iber., "gentio;" Liddell, "a throng of people, an irregular crowd." A special sense of this word is that of the populace, *turba*, as opposed to *δῆμος* (the people). De Wette, "wegen des Volkes." I render this word *uniformly* by "crowd." There is no instance in which that word is not the proper equivalent, at least, in this gospel. It is thus distinguished from "multitude" (*πλῆθος*), and "people" (*δῆμος* and *λαός*).

[p] "they unroofed;" *ἀπεστέγασαν τὴν στέγην*. Rob., Liddell (*ἀπεστεγάζω*). "To uncover the roof," implies that something which covered the roof was removed. Fritz., comparing this passage with the parallel Luke 5 : 18, arrives at the following judicious result, "*Sustulement tectum ibi, ubi erat*, eo ipso loco effodisse bajalos tegulas, cui Jesum scirent subjectum." In a few words, the roof was flat, the house being covered with tiles, and these overspread with a cement. The *unroofing* consisted in removing a portion of this covering by *digging through* it, or *digging out* the tiles and cement (*ἐξορύξαντες*), and thus making an opening, through which the bearers could lower the paralytic.

KING JAMES' VERSION.

was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this *man* thus speak blasphemies? who can forgive sins but God only?

8 And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say

GREEK TEXT.

στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν κράββατον, ἐφ' ᾧ ὁ παραλυτικὸς κατέκειτο. 5 ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ, Τέκνον, ἀφέωνταί σοι αἱ ἁμαρτίαι σου. 6 Ἦσαν δέ τινες τῶν γραμματέων ἐκεῖ καθήμενοι, καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν, 7 Τί οὗτος οὕτω λαλεῖ βλασφημίας; τίς δύναται ἀφιέναι ἁμαρτίας, εἰ μὴ εἷς, ὁ Θεός; 8 Καὶ εὐθέως ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ, ὅτι οὕτως διαλογίζονται ἐν ἑαυτοῖς, εἶπεν αὐτοῖς, Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; 9 τί ἐστιν

REVISED VERSION.

roofed [q]*the place* where he was;
and [r]digging through, they let
down [s]the couch on which [t]the
paralytic lay. And Jesus [u]see- 5
ing their faith, [v]saith to the
paralytic, [w]Child, thy sins are
forgiven thee. But there were 6
[x]some of the scribes sitting
there, and reasoning in their
hearts, Why doth this *man* thus
[y]utter [z]revilings? Who can 7
forgive sins [a]but one, *even*
God? And immediately, when 8
Jesus perceived in his spirit
that they [b]thus reasoned within
themselves, he said to them,
[c]Why do ye reason these things
in your hearts? [d]Which is 9

[q] "*the place.*" This supplement is necessary to complete the sentence. So Beza has the supplement *loci*. S. Fr., "de lieu."

[r] "digging through;" ἐξορύξαντες. Greenf., Bretsch. (*in loco*), "*perfodientes;*" Eras., "perfosso tecto;" Beza, "eoque perfosso." The supplement of the E. V., "*it*," is dropped as unnecessary.

[s] "the couch;" τὸν κράββατον. Wesley, Pechy, Wakef., Campbell, Newcome, Dick., Thomson. Rob., Bretsch., "lectus vilior et humilior, unum tantùm hominem capiens." So in all cases. The rendering is uniform, in this Revision.

[t] See v. 3, note i.

[u] "seeing;" ἰδών. Wesley, Sharpe, Pechy, Kend. S. Fr., "voyant."

[v] "saith;" λέγει. Pechy, Wakef., Sharpe.

[w] "Child;" τέκνον. Wakef., Pechy. De Wette, "Kind;" S. Fr., "mon enfant." There is not the slightest necessity for departing from the *literal* signification of this word. See Liddell.

[x] "some;" τινες. Wakef., Kend., Dick., Rob. So often in E. V.

[y] "utter;" λαλεῖ. So 2 Cor. 12 : 4, E. V. Our idiom demands that the Greek verb should be thus rendered before a complement, such as "revilings." So Rev. 10 : 3, 4. "Utter" often occurs in the E. V. as synonymous with "speak." Job 8 : 10. Ps. 106 : 2; 119 : 171. Prov. 14 : 5. Isa. 32 : 6. The sense of λαλέω is often modified by the adjuncts. Rob.

[z] "revilings;" βλασφημίας. De Wette, "Lästerungen." This word and its cognate verb have acquired in modern usage, a sense which does not accord with biblical usage. Hence, it should be translated. It has been made, in ecclesiastical use, to comprehend all kinds of irreverence toward God or his truth, wrong opinions, mistaken views, and interpretations of the Scriptures, and has been used as a convenient missile by angry *polemics*. Linwood, as quoted by Webster, gives the following *ecclesiastical* definition: "*Blasphemy* is an injury offered to God, by denying that which is due and belonging to him, or attributing to him that which is not agreeable to his nature." See Rob. on this word, and ch. 3 : 28, note. See also G. Campbell's Preliminary Dissertations to Four Gospels.

[a] "but one, *even* God?" εἰ μὴ εἷς, ὁ Θεός; Pechy. Fritz., "nisi unus, nempe Deus." There is much difference in the punctuation of this sentence in different copies of the Text. Recept. Erasmus, Leusden, Mill (as reprinted in Bagster's Polymicrian Text), Wilson (Gr. Test., Philad., 1831), Robinson (Harmony), and Bloomfield (N. T.), have no comma after εἷς. In the critical Editions, the comma is omitted by Knapp and Tittmann, and inserted by Scholz. If the comma is disregarded, then the rendering of this passage in the E. V. gives the true sense. I follow Bagster's punctuation and, therefore, render as above. In the parallel passage Matt. 19 : 17, Bloomfield inserts the comma. So in his text of Mark 10 : 17, where this phrase is repeated.

[b] "thus;" οὕτως. Wakef., Sharpe, Dick., Thom. So in v. 7.

[c] "Why do ye reason;" Τί—διαλογίζεσθε. Campbell, Pechy. The construction should harmonize with that of v. 7, "Why doth this *man*," etc. Usage fully sanctions "do" in interrogative sentences.

[d] "Which is easier;" Τί ἐστιν εὐκοπώτερον. Wakef., Dick., Kend. De Wette, "Was ist leichter;" Belg., "Wat is ligtelijker;" S. Fr., "Qu'est-ce qui est le plus facile;" Vulg., Mont., "quid est facilius." "Whether," as used here in the E. V., is obsolete.

KING JAMES' VERSION.

to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 And he went forth again by the sea-side; and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Levi the *son* of Alpheus, sitting at the receipt of custom, and said unto him, Follow me. And he arose, and followed him.

GREEK TEXT.

εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ, Ἀφέωνταί σοι αἱ ἁμαρτίαι, ἢ εἰπεῖν, Ἔγειραι, καὶ ἆρόν σου τὸν κράββατον, καὶ περιπάτει; 10 *ἵνα δὲ εἰδῆτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἐπὶ τῆς γῆς ἁμαρτίας, (λέγει τῷ παραλυτικῷ,)* 11 *Σοὶ λέγω, ἔγειραι, καὶ ἆρον τὸν κράββατόν σου, καὶ ὕπαγε εἰς τὸν οἶκόν σου.* 12 *Καὶ ἠγέρθη εὐθέως, καὶ ἄρας τὸν κράββατον, ἐξῆλθεν ἐναντίον πάντων· ὥστε ἐξίστασθαι πάντας, καὶ δοξάζειν τὸν Θεὸν, λέγοντας, Ὅτι οὐδέποτε οὕτως εἴδομεν.*

13 *Καὶ ἐξῆλθε πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτὸν, καὶ ἐδίδασκεν αὐτούς.* 14 *Καὶ παράγων εἶδε Λευῒν τὸν τοῦ Ἀλφαίου, καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ, Ἀκολούθει μοι. Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.*

REVISED VERSION.

easier, to say to the paralytic,
[e]Thy sins are forgiven thee; or
to say, [f]Rise, and take up thy
couch and walk? But that ye 10
may know that the Son of man
hath [ff]power on earth to forgive
sins (he saith to the paralytic),
I say to thee, [g]Rise, and take 11
up thy couch, and [h]go into thy
house. And immediately he 12
rose, [i]and taking up the couch,
went forth before [j]*them* all, [k]so
that they were all amazed, and
glorified God, saying, We never
saw [l]*it* [m]thus. And he went 13
forth again by the sea-side and
all the crowd came to him, and
he taught them. And as [n]he 14
passed along, he saw Levi, the
son of Alpheus, sitting at [o]the
tax-office, and said to him, Fol-
low me. And he rose and fol-

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[e] "Thy sins;" *Αἱ ἁμαρτίαι.* As the article is used here in *place* of the possessive pronoun, it would not seem necessary to *italicize* it, as a supplement. See Kühner, § 244. 4. Crosby, Greek Gram., § 482.

[f] "Rise." As a genera. rule, "rise" is preferable to "arise." It accords with our present *usus loquendi.*

[ff] *or*, authority. So Wesley and Wakef.

[g] "Rise," "arise" is now restricted to poetry. It is deemed best to follow the modern orthography, in most cases.

[h] "go;" *ὕπαγε.* Kend., Wesley, Wakef. See ch. 1 : 44, note l.

[i] "And taking up;" *καὶ ἄρας.* Wesley, Dick., "and taking;" Thom., "and having taken;" S. Fr., "et ayant pris." By preserving the participial construction, *καὶ* has its proper place, and *accuracy* and *literality* are secured.

[j] "*them* all;" *ἐναντίον πάντων.* Wakef. This pronoun is *really* supplementary, and should be *italicized.* It was taken from the parallel Luke 5 : 25, where it is found in the text, *ἐνώπιον αὐτῶν.* Vulg., Mont., Beza, "coram omnibus;" S. Fr., "devant tous;" Belg., "in aller tegenwoordigheid;" Iber., "delante de todos [ellos]."

[k] "so that;" *ὥστε.* Wesley, Kend., Dick., Sharpe, Rheims, Vulg., Mont., "ita ut;" Iber., "asi que." Rob. (*in loco.*) Bretschneider, *ὥστε,* "In media oratione, et ubi pendet ab antecedentibus, est conjunctio eventum indicans: *ut, ita ut.*" So (E. V.) Matt. 8 : 28; 13 : 2, 32. Mark 3 : 20; 4 : 1; 15 : 5, etc.

[l] "*it.*" This word is a supplement, and should be *italicized.*

[m] "thus;" *οὕτως.* Kend., Pechy, Wesley, Rob. (E. V.) Matt. 26 : 54. Luke 1 : 25; 2 : 48. John 4 : 6.

[n] "he passed along;" *παράγων.* Kend., Campbell, Dick. use the participial construction, "passing along." Rob. (*παράγω*), Intransitive, "*to pass along*, to pass by." Bretschneider, "*prætereo.*"

[o] "the tax-office;" *τὸ τελώνιον.* Sharpe, Dick. As this word is derived from *τέλος* which is *generic,* and applicable to any *impost*, like our word "tax," it may be properly rendered by "tax-office." *Imposts*, or *taxes* of all kinds were collected by the *τελῶναι,* the Roman *publicani.* "Toll-office," or "custom-house," are too *limited* in their significations.

KING JAMES' VERSION.

15 And it came to pass, that as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples; for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard *it*, he saith unto them, They that are whole, have no need of the physician, but they that are sick: I came not to call the righteous, but sinners, to repentance.

18 And the disciples of John, and of the Pharisees, used to fast:

GREEK TEXT.

15 Καὶ ἐγένετο ἐν τῷ κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πόλλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοὶ, καὶ ἠκολούθησαν αὐτῷ. 16 καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν, ἔλεγον τοῖς. μαθηταῖς αὐτοῦ, Τί ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ πίνει; 17 Καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς, Οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν. 18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρι-

REVISED VERSION.

lowed him. And it came to 15
pass, that as [p]he [q]reclined at
table in his house, many [r]tax-
gatherers and sinners [s]also [t]re-
clined with Jesus and his dis-
ciples, for they were many, and
they followed him. And when 16
the scribes and [u]the Pharisees
saw him [v]eating with [w]the tax-
gatherers and sinners, they said
to his disciples, Why *is it* that
he eateth and drinketh with
[x]the tax-gatherers and sinners?
[y]And Jesus hearing *it*, saith to 17
them, [z]Those who are well, have
no need of [a]a physician, but those
who are sick. I came not to call
the righteous, but sinners.[b] And 18
the disciples of John and [c]the
Pharisees, used to fast; and they

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[p] "he;" αὐτὸν. The reference of the pronoun to Jesus is not as *clear* as in ch. 1 : 45 (see note in this verse), hence I prefer a literal translation. So Pechy, Sharpe. Vulg., Eras., Mont. have the pronoun (expressed or understood), while Beza and Castalio have introduced Jesus. Should it be deemed best to employ it in the Revision, I advise that it should be *italicized*.

[q] "reclined at table;" κατακεῖσθαι. Kend., Q., "reclined at meat;" Rob. (*in loco*), "to recline at table;" Bretsch. (*in verbo*), "[Dicitur] *de accumbentibus mensæ, accumbo;*" De Wette, "zu Tische niederlegte;" Eras., Beza, "accumberet;" Iber., "secostado [a la mesa]." Ἀνάκειμαι has the same signification, when applied to the act of taking food. See Rob. on this last word. I suggest, as an alternative rendering of these two words, "recline to eat." I deem this, to say *the least*, fully equal for *accuracy*, with "recline at table," while it is more concise and harmonious.

[r] "tax-gatherers;" τελῶναι. Rob., Sharpe, Wakef. Most late translators have felt the necessity of employing an equivalent for the Greek, more familiar than the Latin "publicani," which, although introduced into the earlier English versions, has failed to become *naturalized* in our language. See v. 14, note o. This word has been rendered *uniformly*.

[s] "also." This position of the word is demanded by our *usus loquendi*. So Kendrick.

[t] "reclined with;" συνανέκειντο. Rob., Q., Kend. De Wette, "legten sich." See note q. It is not deemed necessary to repeat "at table," as it occurs in this verse.

[u] "the Pharisees;" οἱ Φαρισαῖοι. The article should be retained for greater accuracy. So Wakef., Dick., G. Camp. S. Fr., "les pharisiens;" Iber., "los Fariseos;" Belg., "de Pharizees."

[v] "eating;" ἐσθίοντα. Wesley, Wakef., Sharpe, Kend., Thom. Beza, "edentem."

[w] "the tax-gatherers;" τῶν τελωνῶν. The article should not be omitted here, as τελωνῶν belongs to πολλοὶ τελῶναι in v. 15. It is retained by Sharpe, Belg., De Wette, S. Fr., Span., Iber. Dick. uses the demonstrative, "these."

[x] See last note.

[y] "And Jesus hearing;" Καὶ ἀκούσας ὁ Ἰησοῦς. Wesley, Kend., Wakef. S. Fr., "Et Jésus ayant entendu;" Belg., "Ende Jesus hoorende;" Span., "oyendo Jesus."

[z] "Those who are well;" οἱ ἰσχύοντες. Kend., Wakef., Rob., Greenf. "Whole," in this sense, is obsolete.

[a] "a physician;" ἰατροῦ. Kend., Wesley, Pechy, Wakef., Campbell, Sharpe, Dick., Thom. S. Fr., "de médecin;" Iber., "de médecin." The definite article is unwarranted by the text.

[b] εἰς μετάνοιαν in the Textus Receptus was probably taken from Luke 5 : 31. It is rejected by Griesbach, Scholz, Lachmann, Knapp, Tischend., Fritz., Bloomf., and bracketed by Tittmann. Bloomf. says: "These words are wanting in many of the best MSS., in nearly all the versions, and in some Fathers."

[c] "the Pharisees." Instead of οἱ τῶν Φαρισαίων—the reading of the Text. Recept.—Griesb., Scholz, Lachmann, Tischend., Tittmann, Knapp, and Fritz. have οἱ Φαρισαῖοι. This is recognized by the Vulgate. It is probably the genuine reading. It is followed by Sharpe, Dick., Wesley, Pechy, Penn.

KING JAMES' VERSION.

and they come, and say unto him, Why do the disciples of John, and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bride-chamber fast, while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up, taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new

GREEK TEXT.

σαίων νηστεύοντες· καὶ ἔρχονται καὶ λέγουσιν αὐτῷ, Διατί οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσι; 19 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστι, νηστεύειν; ὅσον χρόνον μεθ' ἑαυτῶν ἔχουσι τὸν νυμφίον, οὐ δύνανται νηστεύειν· 20 ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις. 21 καὶ οὐδεὶς ἐπίβλημα ῥάκους ἀγνάφου ἐπιῤῥάπτει ἐπὶ ἱματίῳ παλαιῷ· εἰ δὲ μή, αἴρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται. 22 καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή, ῥήσσει ὁ οἶνος ὁ νέος τοὺς ἀσκούς, καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ οἶνον

REVISED VERSION.

come, and say to him, Why do
the disciples of John and [d]those
of the Pharisees fast, but thy
disciples fast not? And Jesus 19
said to them, Can [e]the sons of
the bride-chamber fast while
the bridegroom is with them?
As long as they have the bride-
groom with them, they can not
fast. But the days will come 20
when the bridegroom [f]will be
taken away from them, and then
they [g]will fast in those days.
[h]And no one seweth a piece [i]of 21
undressed cloth on an old gar-
ment; else the new piece which
filled it up, taketh away from
the old and [j]a worse rent is
made. [k]And no one putteth 22
new wine into old bottles; else
the new wine doth burst the
bottles and the wine [l]is spilt,
and the bottles [m]will be ruined:

[d] "those;" *οἱ*. Campbell, Dick., Pechy. The sentence is *imperfect* if *οἱ* is disregarded. If the ellipsis is supplied, the sentence is, *οἱ μαθηταί*. "Those" may be properly substituted for "the disciples," as that expression occurs before the conjunction. S. Fr., "ceux des pharisiens;" Iber., "los de los Fariseos."

[e] the sons;" *οἱ υἱοὶ*. Kend. Vulg., Mont., Eras., Beza, "filii." The *υἱοὶ τοῦ νυμφῶνος* were the same with the *φίλοι τοῦ νυμφίου*. If the *idiom* which is found here, should be disregarded, we might say, with some late translators, "companions of the bridegroom;" this, however, is a paraphrase.

[f] "will be taken away;" *ἀπαρθῇ*. As this is the language of prediction, "will" is the proper auxiliary for the future. Sharpe, Kend.

[g] "will fast;" *νηστεύσουσιν*. Pechy, Q., Kend., Sharpe, Thom., Wakef. See last note.

[h] "And no one;" *Καὶ οὐδεὶς*. Pechy, Dick., Kend. Mont., Eras., "et nemo;" De Wette, "Und niemand." There is not sufficient authority for dropping *καὶ* from the text, as has been done by some critics. On this omission Fritz. remarks: "Perperam, nam copulâ hoc loco opus est." The position of "also" in the E. V. presents a thought which is not found in the text. The force of *καὶ* here, is "furthermore." The E. V. renders *καὶ οὐδεὶς* at the commencement of v. 22 by "and no man." Tyndale and Geneva give the conjunction its proper place, "Also no man." *Οὐδείς*, when standing alone, may be rendered "no one," in almost all cases, or with a negative, "any one." See Rob., Liddell, and Bretsch. on this word.

[i] "of undressed cloth;" *ῥάκους ἀγνάφου*. Q., Pechy, Thom., Dick., Campbell. Bretsch., "fullonem nondum expertus;" Vulg., "rudis;" Beza, "impexum," Belg., "ongevold" (*unfulled*); De Wette, "ungewalktes."

[j] "a worse rent is made;" *χεῖρον σχίσμα γίνεται*. Pechy, Dick., Bloomf. (Annot.) In the nature of things, the *former rent* is supposed to exist no longer, when the "old cloth" is mended. As *σχίσμα* is *anarthrous*, the above rendering is appropriate.

[k] "And no one;" *Καὶ οὐδεὶς*. Thom., Dick., Wakef., Sharpe. De Wette, "Und niemand;" S. Fr., "et personne ne." See v. 21, note h.

[l] "is spilt." This preterite of "spill" is used as it harmonizes with the pronunciation and is equally correct with "spilled." So (E. V.) 2 Sam. 14 : 14, "as water spilt on the ground."

[m] "will be ruined;" *ἀπολοῦνται*. Liddell, Bretsch. "Ruin," as a verb, occurs in the E. V., Isa. 3 : 8. "Marred" is obsolete.

KING JAMES' VERSION.

wine must be put into new bottles.

23 And it came to pass, that he went through the corn-fields on the sabbath-day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath-day that which is not lawful?

25 And he said unto them, Have ye never read what David did when he had need, and was an hungered, he and they that were with him?

26 How he went into the house of God, in the days of Abiathar the high priest, and did eat the shew-bread, which is not lawful to eat, but for the priests, and gave also to them which were with him?

27 And he said unto them, The

GREEK TEXT.

νέον εἰς ἀσκοὺς καινοὺς βλητέον.

23 Καὶ ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σάββασι διὰ τῶν σπορίμων, καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδὸν ποιεῖν τίλλοντες τοὺς στάχυας. 24 καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ, Ἴδε, τί ποιοῦσιν ἐν τοῖς σάββασιν, ὃ οὐκ ἔξεστι; 25 Καὶ αὐτὸς ἔλεγεν αὐτοῖς, Οὐδέποτε ἀνέγνωτε, τί ἐποίησε Δαβὶδ, ὅτε χρείαν ἔσχε καὶ ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ; 26 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ τοῖς ἱερεῦσι, καὶ ἔδωκε καὶ τοῖς σὺν αὐτῷ οὖσι; 27 Καὶ ἔλεγεν αὐτοῖς, Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο,

REVISED VERSION.

but new wine must be put into
new bottles. And it came to 23
pass, that he went [n]through the
fields of grain on [o]the sabbath,
and his disciples began, as they
went, to pluck the [p]ears of
grain. And the Pharisees said 24
to him, [q]Behold, why [r]are they
doing [s]on the sabbath that
which is not lawful? And he 25
said to them, Have ye never read
what David did, when he had
need, and [t]was hungry, he and
those with him? how he went 26
into the house of God, in the
days of Abiathar the high priest,
and [u]ate [v]the show-bread, which
it is not lawful [w]*for any* to eat,
[x]except the priests, and gave
also to those who were with
him? And he said to them, 27
The Sabbath was made for
man,[y] not man for the Sab-

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[n] "through the fields of grain;" διὰ τῶν σπορίμων. Kend., Dick., "grain-fields." The literal sense of this adjective is "sown," hence sometimes "fit for sowing;" γῆ σπόριμα, "seed-land." Like the Latin "sata," it is also used for the *crops* growing in the fields, *segetes*. Bretsch., "*agri consiti, segetes.*" Here it refers to the crops, the grain standing in the fields. As it is obviously *generic*, it is properly rendered by "grain," or "fields of grain." "Grain" being the name of the edible portions of certain plants, which constitute the chief food of man and beast, as wheat, rye, barley, maize, and oats. See Webster on "*Grain.*"

[o] "the Sabbath;" τοῖς σάββασι. Kend., Pechy, Sharpe, Dick., Campbell. So in v. 27, 28, where τὸ σάββατον is properly rendered by "Sabbath." S. Fr., "un sabbat." See ch. 1:21, note s. Syriac, ܫܒܬܐ.

[p] "ears of grain;" στάχυας. Rob., Kend., Dick. See note n on this verse.

[q] "Behold!" Ἴδε. This imperative has passed over into a *hortative particle*, lo! behold! Rob. Several late translators render it as an imperative "see," or "look." To present what I deem the proper force of the word, an exclamation point is placed after it. Vulg., Montanus, Beza, Eras., "Ecce!" Iber., "Mira!"

[r] "are they doing;" ποιοῦσιν. The Eng. progressive form of the present is most accurate. It is also our mode of expressing present continued action. So Wakef., Dick.

[s] "on the Sabbath." See v. 23, note o. Kend., Dick., Wesley, Wakef., Sharpe. S. Fr., "au sabbat;" Syr. ܫܒܬܐ.

[t] "was hungry;" ἐπείνεσεν. Wesley, Kend. So Mark 11:12. "Was an hungered" is obsolete.

[u] "ate;" ἔφαγεν. Wesley, Kend., Thom., Sharpe, Wakef. There is no *emphasis*, which demands the word "did."

[v] "show-bread." This orthography is demanded by the correct mode of writing the verb of which it is a derivate, and it harmonizes with the pronunciation. So Wesley, Webster, "show-bread."

[w] "*for any.*" This *supplement* is necessary to complete the sentence. If no supplement is used, then an entire change in the structure of the sentence is necessary, such as, "which none were allowed to eat, except the priests." The phraseology of the E. V. violates the *propriety* of our language. So Wesley and Pechy, "for any."

[x] "except the priests." As "for" occurs before the supplement "*any*," it should not be *expressed* before "priests." Kend., "except."

[y] "The conjunction "and" of the E. V. is really a supplement though not italicized. It is omitted as superfluous. So Kend., Sharpe. The conjunction was taken from the Vulg., where the rendering is, "et non homo propter sabbatum." Eras., Beza, Mont., and Castalio do not employ "et." No conjunction in Pechy, Iber., De Wette, Belg.

KING JAMES' VERSION.

sabbath was made for man, and not man for the sabbath:

28 Therefore, the Son of man is Lord also of the sabbath.

GREEK TEXT.

οὐχ' ὁ ἄνθρωπος διὰ τὸ σάββατον. 28 ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

REVISED VERSION.

bath: Therefore, the Son of 28
Man is Lord also of the sabbath.

CHAP. III.

(King James' Version)

AND he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath-day; that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath-days, or to do evil? to save life, or to kill? but they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his

CHAP. III.

(Greek Text)

ΚΑῚ εἰσῆλθε πάλιν εἰς τὴν συναγωγὴν, καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα, 2 καὶ παρετήρουν αὐτὸν εἰ τοῖς σάββασι θεραπεύσει αὐτὸν, ἵνα κατηγορήσωσιν αὐτοῦ. 3 καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμμένην ἔχοντι τὴν χεῖρα, Ἔγειραι εἰς τὸ μέσον. 4 Καὶ λέγει αὐτοῖς, Ἔξεστι τοῖς σάββασιν ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; ψυχὴν σῶσαι, ἢ ἀποκτεῖναι; Οἱ δὲ ἐσιώπων. 5 καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ, Ἔκτεινον τὴν χεῖρά σου. Καὶ ἐξέτεινε, καὶ ἀποκατεστάθη ἡ χεὶρ

CHAP. III.

(Revised Version)

AND he entered again into 1
the synagogue; and there was
a man there who had a withered hand. And they watched 2
him, [a]*to see* whether he would
heal him on [b]the sabbath; that
they might accuse him. And 3
he saith to the man, who had
the withered hand, [c]Rise up in
the midst. And he saith to 4
them, Is it lawful to do good
on [d]the sabbath, or to do evil?
to save life, or to kill? But
[e]they were silent. And when 5
he had looked [f]round on them
with anger, [g]grieving for the
hardness of their hearts, he
saith to the man, [h]Stretch out
thy hand. And he stretched

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[a] "*to see.*" Tyndale, Thom., Campbell. G. Fr., S. Fr., "*pour voir;*" Ital., "per vedere." This supplement is necessary, if we would not violate our idiom. The sentence is awkward, and quite remote from our mode of speaking and writing. Still, if we drop *αὐτὸν,* this rendering will then be correct, "And they watched whether he would heal." I submit this as an alternative rendering. The *sense* is preserved by this, and no supplement is necessary. Beza omits *αὐτὸν,* and translates, "observabant an sabbato sanaturus esset eum."

[b] "the sabbath." See ch. 2 : 23, note o.

[c] "Rise up in the midst;" *Ἔγειραι εἰς τὸ μέσον.* Pechy. Dick., "Arise in the midst." Wesley and Campbell, "Stand up in the midst." Vulg., Mont., Eras., Beza, Castalio, "Surge in medium." Belg., "Staat op in het midden." S. Fr., "Lève-toi là au milieu." Span., "Levántate en medio." Iber., Levéntate [i ponte] en medio." The text here is elliptical; in Mark 6 : 8, the ellipsis is applied, *Ἔγειραι καὶ στῆθι εἰς τὸ μέσον,* E. V., "Rise up, and stand forth in the midst." I deem the above literal rendering more appropriate. By supplying the ellipsis from Luke, we might say, "Rise up, *and stand forth* in the midst. It is obvious that *ἔγειραι* should be rendered *uniformly* here, and in the parallel passage already quoted. Tyndale, Cran., and Geneva have, "Arise, and stand in the midst."

[d] "the sabbath." See ch. 2 : 23, note o.

[e] "they were silent;" *οἱ—ἐσιώπων.* Kend., Pechy, Dick., Thom., Camp. "To hold one's peace" is antiquated.

[f] "had looked round;" *περιβλεψάμενος.* Pechy, Kend., Wesley, Wakef., Sharpe, Thom. "About," which often occurs as an appendage to "round" and "around," in the E. V., is superfluous and entirely obsolete.

[g] "grieving;" *συλλυπούμενος,* Kendrick, Wesley. "being grieved," Sharpe.

[h] "Stretch out;" *Ἔκτεινον.* Sharpe, Camp., Wakef., Kend. *Ἐκ,* compounded with this same verb, in the next clause, is rendered by "out;" *ἐξέτεινε,* "he stretched *it* out." This unnecessary departure from *uniformity* of translation, which the E. V. presents, originated with Tyndale. The following citations will show that other versions have avoided this error. Vulg., Mont., Eras., Beza, Castal., "extende—extendit;" S. Fr., "étends—étendit;" De Wette, "strecke—streckete;" Iber., "estendie—estendió;" Ital., "stendi—stese."

KING JAMES' VERSION.

hand was restored whole as the other.

6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea,

8 And from Jerusalem, and from Idumea, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him.

10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

GREEK TEXT.

αὐτοῦ ὑγιὴς ὡς ἡ ἄλλη. 6 Καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθέως μετὰ τῶν Ἡρωδιανῶν συμβούλιον ἐποίουν κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσι.

7 ΚΑΙ ὁ Ἰησοῦς ἀνεχώρησε μετὰ τῶν μαθητῶν αὐτοῦ πρὸς τὴν θάλασσαν· καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησαν αὐτῷ, καὶ ἀπὸ τῆς Ἰουδαίας, 8 καὶ ἀπὸ Ἱεροσολύμων, καὶ ἀπὸ τῆς Ἰδουμαίας, καὶ πέραν τοῦ Ἰορδάνου· καὶ οἱ περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολὺ, ἀκούσαντες ὅσα ἐποίει, ἦλθον πρὸς αὐτόν. 9 καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ, ἵνα πλοιάριον προσκαρτερῇ αὐτῷ, διὰ τὸν ὄχλον, ἵνα μὴ θλίβωσιν αὐτόν. 10 πολλοὺς γὰρ ἐθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ, ἵνα αὐτοῦ ἅψωνται, ὅσοι εἶχον μάστιγας· 11 καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρει, προσέπιπτεν αὐτῷ, καὶ ἔκραξε, λέγοντα, Ὅτι σὺ εἶ

REVISED VERSION.

it out: and his hand was restored.[i] And the Pharisees 6
[j]went out, and immediately took
counsel with the Herodians
against him, how they might
destroy him. And Jesus [k]with- 7
drew with his disciples to the
sea: and a great multitude from
Galilee followed him, and from
Judea, and from Jerusalem, and 8
from Idumea, and from beyond
[l]the Jordan; and those about
Tyre and [m]Zidon, a great multitude, [n]hearing what great
things he did, came to him.
And he spoke to his disciples, 9
that a small ship should wait
on him, [o]on account of the
crowd, [p]lest they should press
on him. For he had healed 10
many: so that as many as had
diseases [q]rushed on him to
touch him. And [r]the unclean 11
spirits, when they saw him, fell
down before him, and [s]cried
out, saying, Thou art the Son

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[i] The reading of the Text. Recept., ὑγιὴς ὡς ἡ ἄλλη, "is rejected (says Bloomf.) by most critics, and canceled by almost all the Editors, from Griesbach to Scholz, as introduced from Matt. 12 : 13." It is not recognized by the Vulg., or Syriac. It is spurious, beyond all reasonable doubt.

[j] "went out;" ἐξελθόντες. Wakef., Campbell, Thom. "Out" is now in common use rather than "forth," with verbs of motion.

[k] "withdrew;" ἀνεχώρησε. Wesley, Dick., G. Camp., Wakef. Belg., "vertrok;" De Wette, "entwich." This verb occurs fourteen times in the N. Test.; but it is rendered *reflexively* only here and in the parallel Matt. 12 : 15, in the E. V. "Himself" is unnecessary.

[l] "the Jordan;" τοῦ Ἰορδανου. Sharpe, Kend., Pechy, Camp., Thom. See ch. 1 : 9, note b.

[m] "Zidon." The Old Test. orthography.

[n] "hearing;" ἀκούσαντες. Sharpe, Kend., Wakefield. The participial construction is preserved by Wesley, Campbell, Dick., S. Fr., Span., Iber.

[o] "on account of;" διὰ (*cum accusat.*) Kend., Rob., Greenf., Liddell. "Because of" is obsolete.

[p] "lest they should press on him;" μὴ θλίβωσιν αὐτόν. Wakef., Dick. See Rob. Greenf., "*to press upon* a person in a crowd;" Bretsch., "*premo*, de multitudine aliquem circumdante." "To throng," as *a transitive verb*, is obsolete. Vulg., "ne comprimerent eum;" Eras., "premerent eum;" Beza, "ne opprimerent eum."

[q] "rushed on him;" ἐπιπίπτειν αὐτῷ. Rob., "to rush upon;" De Wette, "einstürzten (*rushed in upon*);" Fritzsche, "irruerent in eum." Fritz. makes this remark: "Formula ἐπιπίπτειν τινι, quum omnino notet *irruere in aliquem* (über Jemanden herfallen), quacumque id fiat mente h. l. ut apparet, de iis dicitur, qui acti summâ Jesu contrectandi cupiditate, tam trepidè ad eum accurrunt, ut alter alteri sit impedimento." This verb is usually rendered "to fall upon," in the E. V. Syriac, ܕܗܘܘ ܢܦܠܝܢ ܥܠܘܗܝ ("that they rushed on him.") Heb. N. T., נָפְלוּ עָלָיו.

[r] "the—spirits;" τὰ πνεύματα. Pechy, G. Camp., Sharpe. De Wette, "die—Geister;" Belg., "de geesten;" Iber., "los espíritus;" S. Fr., "les esprits."

[s] "cried out;" ἔκραξε. Thom. See ch. 1 : 26, note z.

KING JAMES' VERSION.

12 And he straitly charged them, that they should not make him known.

13 And he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils.

16 And Simon he surnamed Peter.

17 And James the *son* of Zebedee, and John the brother of James, (and he surnamed them Boanerges, which is, The sons of thunder,)

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alpheus, and Thaddeus, and Simon the Canaanite,

19 And Judas Iscariot, which

GREEK TEXT.

ὁ υἱὸς τοῦ Θεοῦ. 12 Καὶ πολλὰ ἐπετίμα αὐτοῖς, ἵνα μὴ αὐτὸν φανερὸν ποιήσωσι. 13 Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς ἤθελεν αὐτός· καὶ ἀπῆλθον πρὸς αὐτόν. 14 καὶ ἐποίησε δώδεκα, ἵνα ὦσι μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν, 15 καὶ ἔχειν ἐξουσίαν θεραπεύειν τὰς νόσους, καὶ ἐκβάλλειν τὰ δαιμόνια· 16 καὶ ἐπέθηκε τῷ Σίμωνι ὄνομα Πέτρον· 17 καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου· καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανεργὲς, ὅ ἐστιν, Υἱοὶ βροντῆς· 18 καὶ Ἀνδρέαν, καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ Ματθαῖον, καὶ Θωμᾶν, καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Θαδδαῖον, καὶ Σίμωνα τὸν Κανανίτην, 19 καὶ Ἰού-

REVISED VERSION.

of God. And he [t]strictly 12
charged them [u]not to make him
known. And he goeth up into 13
[v]the mountain, and [w]calleth to
him, whom he would: and they
came to him. And [x]he appoint- 14
ed twelve, that they should be
with him, and that he might
send them forth to preach, and
to have power to heal [y]diseases 15
and to cast out the demons.
And Simon he surnamed Peter. 16
And James the *son* of Zebedee, 17
and John the brother of James
(and he surnamed them Boan-
erges, which is, [z]Sons of thun-
der), and Andrew, and Philip, 18
and Bartholomew, and Matthew,
and Thomas, and James the *son*
of Alpheus, and Thaddeus, and
Simon [a]the Cananite, and Judas 19

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[t] "strictly;" πολλὰ. Wesley, Wakef., Thom., Camp., Kend., Pechy. Belg., "scherpelijk;" Vulg., Erasmus, "vehementer." Webster remarks: "For this (i. e. *straitly*), strictly is now used."

[u] "not to make him known." Wakef., Kend., Wesley, Campbell. The rendering by the infinitive is equally exact as to sense, more concise, and accordant to present usage. So S. Fr., "il leur défendait—de le faire connaître;" Ital., "egli divietava loro—di farlo conoscere."

[v] "the mountain;" τὸ ὄρος. Wesley, Kend., Wakef., Sharpe, Thom. De Wette, "den Berg;" Belg., "den berg;" S. Fr., "la montagne;" Ital., "sul monte;" Iber., "al monte;" Heb. N. T., הָהָר. The "mountain" was one well known. It was in the vicinity of Capernaum; hence, the article should be retained. Fritz. quotes this passage, and says, "conscendit montem Capharnaumo vicinum."

[w] "calleth to *him*;" προσκαλεῖται. As προς in composition answers to "to," this last word should not be *italicized*. It is not a supplement. So in all cases where this verb occurs, with a pronoun supplementary.

[x] "he appointed;" ἐποίησε. Geneva, Wakef., Thom., Kend. Beza, and Castalio, "constituit;" S. Fr., "il—institua;" Iber., "constituyó;" Belg., "hij stelde;" De Wette, "er bestellete." Fritzsche, "Verbum ποιεῖν h. l. est constituere (bestellen)." "Ordained" should be exchanged for "appointed," among other reasons, because it has acquired a *technical* meaning in reference to ecclesiastical action, in setting men apart to the ministry. Rob. (*in verbo*), "In the sense of '*to create*,' '*to constitute*,' '*to appoint*,' spoken of offices or duties, etc."

[y] "diseases;" νόσους. Wesley, Wakef., G. Camp., Dick., Kend. So (E. V.) ch. 1 : 34. Luke 9 : 1. Matt. 4 : 24. Acts 19 : 12. "Sicknesses" is obsolete.

[z] "Sons of thunder;" Υἱοὶ βροντῆς. As υἱοὶ is *anarthrous*, no article should be placed before its equivalent, "sons." The article was first introduced here by Tyndale. It has been properly omitted by Wesley, Dick., Kend., Wakef., Sharpe, Campbell, Thom., S. Fr., Ital., Belg., Luther, De Wette.

[a] "the Cananite;" τὸν Κανανίτην. There is a mistake in the mode of spelling this word, in the E. V. It stands there as "Canaanite," an inhabitant of Canaan. This deviation from the Greek misleads common readers. The word is an appellative from the Hebrew קַנָּא, *zealot*. In the parallel passage, Luke 6 : 15, it is translated, Σίμωνα τὸν καλούμενον Ζηλωτὴν, E. V. "Simon, called Zelotes," i. e., Simon called "the Zealot." Bretschneider (*in verbo*), "*homo fervidus, incensus zelo.* Hoc sensu accipiendum esse videtur cognomen Simonis, apostoli. Luc. 6 : 15 Acts 1 : 13, ei impositum, quia facile excandescebat ira et zelo.' The correct orthography of this word occurs in Pechy, Wakef. L. Tomson, S. Fr., Montanus, Beza (Edition of 1590, and 1624) Belg., De Wette, Iber. The erroneous spelling probably originated with Cranmer, who has, "Symon of Canaan."

KING JAMES' VERSION.

also betrayed him: and they went into an house.

20 And the multitude cometh together again, so that they could not so much as eat bread.

21 And when his friends heard *of it*, they went out to lay hold on him: for they said, He is beside himself.

22 And the scribes which came down from Jerusalem, said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a

GREEK TEXT.

δαν Ἰσκαριώτην, ὃς καὶ παρέδωκεν αὐτόν.

Καὶ ἔρχονται εἰς οἶκον· 20 καὶ συνέρχεται πάλιν ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν. 21 καὶ ἀκούσαντες οἱ παρ᾽ αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν. ἔλεγον γάρ, Ὅτι ἐξέστη. 22 *Καὶ* οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον, Ὅτι Βεελζεβοὺλ ἔχει, καὶ Ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. 23 *Καὶ* προσκαλεσάμενος αὐτούς, ἐν παραβολαῖς ἔλεγεν αὐτοῖς, Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν; 24 καὶ ἐὰν βασιλεία ἐφ᾽ ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη· 25 καὶ ἐὰν οἰκία ἐφ᾽ ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ οἰκία ἐκείνη· 26 καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ᾽ ἑαυτὸν καὶ μεμέρισται, οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει. 27 οὐ δύναται οὐδεὶς

REVISED VERSION.

Iscariot, [b]who also delivered
him up. And they went [c]into
a house. And the crowd com- 20
eth together again, so that they
could [d]not even eat bread. And 21
when [e]his kindred heard *of it*,
they went out [f]to lay hold of
him, for they said, He is beside
himself. And the scribes, who 22
came down from Jerusalem,
said, He hath Beelzebub, and
by the prince of [g]the demons,
he casteth out the demons.
And he [h]called them to *him*, and 23
said to them in parables, How
can Satan cast out Satan? And 24
[i]if a kingdom is divided against
itself, that kingdom can not
stand. And if a house [j]is di- 25
vided against itself, that house
can not stand. And if Satan 26
[k]riseth up against himself and
[l]is divided, he can not stand,
but hath an end. [m]No one can 27

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[b] "who also delivered him up;" *ὃς καὶ παρέδωκεν αὐτόν.* Wakef., Q., Pechy. S. Fr., "celui qui le livra." See ch. 1 : 14, note j. I follow the punctuation of the Greek text by placing *a period* after "up." So the texts of Knapp, Tittmann, Tisch., Scholz, Fritzsche, Lach. In those critical editions, as well as Bagster's, a new section commences with the words, *Καὶ ἔρχονται εἰς οἶκον.* This division and punctuation is followed by S. Fr., Ital., Iber., Vulg., Eras. (Greek and Latin), Castalio, Syriac, Kend., Pechy, Wakef., Thom., Belg., De Wette. Fritz. has the following remark: "Manifestum est vocabulis *καὶ ἔρχονται εἰς οἶκον*, novam rem Marcum ordiri (comp. v. 13), h. r., *relicto monte* domum veniunt."

[c] "into a house;" *εἰς οἶκον.* As this also admits the rendering "home," I place in the margin, "*or*, went home." Compare Matt. 8 : 14; 17 : 24. Mark. 1 : 29.

[d] "(not) even;" *μήτε.* Kend., Wakefield, Sharpe, Dick., Bloomf. (N. T.), Rob. (*in loco*). S. Fr., "pas même;" De Wette, "nicht einmal:" Bretsch. (*in verbo*), "In media oratione ne-quidem;" Beza, Castal., "ne-quidem."

[e] "his kindred;" *οἱ παρ᾽ αὐτοῦ.* "Kindred" is used here in preference to "relatives," etc., as it is a Biblical word. The "kindred" were the "mother and brethren" noticed in v. 31. Fritz. remarks, "Interpretum multò maxima pars v. *οἱ παρ᾽ αὐτοῦ* explanat Jesu cognatos." Beza, "ipsius propinqui;" Wakefield, "his own family;" Rob. (*in loco*), "his kindred, relatives;" Wesley, "his relatives."

[f] "to lay hold of;" *κρατῆσαι.* Present usage requires "of" instead of "on," with this verb. So in E. V., "to take hold" (which may be regarded as nearly synonymous) is followed by "of" in 2 Sam. 6 : 6. Ps. 35 : 2. Zech. 1 : 6.

[g] "the demons;" *τὰ δαιμόνια.* Sharpe, Thom. S. Fr., G. Fr., De Sacy, "les démons;" Iber., "los demonios."

[h] "to *him*." See v. 13, note w.

[i] "if a kingdom is divided." It is now a settled grammatical principle in our language, that a *conditional* action or *state* belonging to the present time, must be put in the indicative, as to *form*.

[j] "is divided." See note v. 24.

[k] "riseth up." See note v. 24.

[l] "is divided." See note v. 24.

[m] "No one;" *οὐδείς.* Sharpe, Pechy, Dick., Camp., Kend, Eras., Beza, Castal., "non—quisquam." See ch. 2 : 21, note h.

KING JAMES' VERSION.

strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 Verily, I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

GREEK TEXT.

τὰ σκεύη τοῦ ἰσχυροῦ, εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ, διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δήσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. 28 ἀμὴν λέγω ὑμῖν, ὅτι πάντα ἀφεθήσεται τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων, καὶ βλασφημίαι ὅσας ἂν βλασφημήσωσιν· 29 ὃς δ' ἂν βλασφημήσῃ εἰς τὸ Πνεῦμα τὸ Ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλ' ἔνοχός ἐστιν αἰωνίου κρί-

REVISED VERSION.

enter into [n]the strong one's
house and [o]plunder his goods,
[p]unless [q]he shall first bind the
strong one; and then he will
plunder his house. [r]Truly, I 28
say to you, all sins [s]will be forgiven to the sons of men, and
[t]whatever [u]revilings [v]they may
utter; but he who [w]shall revile 29
[x]the Holy Spirit, [y]never hath
forgiveness, but is [z]liable to
eternal [a]condemnation: because 30

[n] "the strong one's;" τοῦ ἰσχυροῦ. The article is retained here as it is by the E. V. in the next member of the sentence, τὸν ἰσχυρὸν. The literal rendering of the adjective ἰσχυροῦ is deemed more *accurate* than that of the E. V., which inserts the supplement *man's*. So in the latter part of the sentence. Thus Wesley, Campbell, Wakefield, Thom., "the strong—the strong one;" Belg., "eens sterken—den sterken;" S. Fr., "de celui qui est fort—celui qui est fort;" De Wette, "des Gewaltigen—den Gewaltigen;" Iber., "del fuerte—al fuerte;" Span., "del valiente—al valiente."

[o] "plunder;" διαρπάσαι. Wesley, Sharpe, Dick., Campbell, Thom., Pechy. Rob. (*in verbo*), "to plunder, pillage." "To spoil," as a *transitive verb*, is now used in a different sense.

[p] "unless;" ἐὰν μή. Rob., Kend., Wesley, Sharpe, Pechy. Vulg., Beza, Eras., Castal., "nisi."

[q] "he first bindeth;" δήσῃ. See note v. 24.

[r] "Truly;" Ἀμήν. This is the Hebrew אָמֵן which adverbially signifies, "truly," "certainly." Gesenius, Lex. Rob. (*in verbo*), "Emphatically, at the beginning of a sentence, *truly, verily*." Comp. Luke 9 : 27, ἀληθῶς. "Verily" is no longer used, except in quotations from the Scriptures, or in an imitation of their phraseology. In all cases where "verily" occurs, I use "truly."

[s] "will be forgiven;" ἀφεθήσεται. Kend., Sharpe. De Wette, "werden—vergeben." As the future is sometimes expressed by the form of the Latin subjunctive and the English potential, both of which are closely related to the general idea of the future, I suggest as an alternative rendering, "may be forgiven." See Winer, § 34. 5 (*a*). Stuart's Gr. N. T., § 136, 7 (*b*).

[t] "whatever;" ὅσας. Pechy, G. Campbell, Thom., "whatsoever." Rob. (*in verbo*), "with ἂν (ἐὰν), *whosoever, whatsoever*." *Our idiom* demands that the equivalent for this word should be placed *before* that for βλασφημίαι.

[u] "revilings;" βλασφημίαι. Kend., Thomson, "slanderous speeches;" Wakef., "wicked speeches." Rob. (*in verbo*), "Generally of persons and things, i. q. *slander, railing, reviling*." See note on the verb βλασφημέω, v. 29.

[v] "they may utter;" βλασφημήσωσιν. Kend. This rendering is adopted to avoid a violation of the *usus loquendi* of our language, which would be inevitable, should we say, "whatever revilings they may revile." Still, should it be deemed important to make a sacrifice of *propriety* to *literality*, we could say, "whatever revilings they may revile with."

[w] "shall revile;" βλασφημήσῃ. Kend., Dick. So (E. V.) Matt. 27 : 39. Rob., "*to speak evil of, rail—slander, to revile*." Bretsch., "famam *alterius lædo, facio ut male audiat; dictis contumeliosis aliquem proscindo, convicia dico*." So he says of *this passage*, "*loqui in alicujus contumeliam*." Greenf., "to calumniate, rail, revile, treat with calumny and contumely." The definitions of this word resolve themselves into two senses "to slander," and "to revile." In other words, *to speak evil of one* generally, or, *to speak evil of one to his face*. The verb occurs thirty-five times in the N. T. In twenty of these, it is transferred in the Anglican form "blaspheme." In the other cases, it receives some one of the following renderings, "to revile," to rail on," "speak evil of," "slanderously report," and "defame." As "blaspheme" has acquired an *ecclesiastical sense*, which deviates from the Greek, it is desirable to give the word a rendering which will express the idea with as much accuracy as possible. "Revile" is selected for this purpose. See the article on the word βλασφημία and its cognates, in G. Campbell's Preliminary Dissertations. Webster gives the *technical sense* of this word, as it has been employed in ecclesiastical usage, thus, "To speak of the Supreme Being in terms of irreverence." A second definition is, "To revile or speak reproachfully of God or the Holy Spirit."

[x] "the Holy Spirit." See ch. 1 : 8, note x. I omit "against," εἰς, as it is superfluous after "revile," which is a transitive verb. Βλασφημέω often governs the accusative, as in Luke 23 : 39, Rev. 16 : 11. Kend., "revileth the Holy Spirit;" Dick., "shall revile the Holy Spirit."

[y] "never hath." Our *usus loquendi* demands this arrangement. Span., "nunca jamas tendrá."

[z] "liable;" ἔνοχός. Wesley, Pechy, Thom., Kendrick, Rob., Liddell.

[a] "condemnation;" κρίσεως. Pechy. So (E. V.) John 3 : 19; 5 : 24. Rob.

KING JAMES' VERSION.

30 Because they said, He hath an unclean spirit.

31 There came then his brethren and his mother, and standing without, sent unto him, calling him.

32 And the multitude sat about him; and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold, my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

GREEK TEXT.

σεως· 30 ὅτι ἔλεγον, Πνεῦμα ἀκάθαρτον ἔχει. 31 Ἔρχονται οὖν οἱ ἀδελφοὶ καὶ ἡ μήτηρ αὐτοῦ, καὶ ἔξω ἑστῶτες ἀπέστειλαν πρὸς αὐτὸν, φωνοῦντες αὐτόν. 32 καὶ ἐκάθητο ὄχλος περὶ αὐτόν· εἶπον δὲ αὐτῷ, Ἰδοὺ, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσί σε. 33 Καὶ ἀπεκρίθη αὐτοῖς, λέγων, Τίς ἐστιν ἡ μήτηρ μου ἢ οἱ ἀδελφοί μου; 34 Καὶ περιβλεψάμενος κύκλῳ τοὺς περὶ αὐτὸν καθημένους, λέγει, Ἴδε, ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. 35 ὃς γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ Θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφή μου καὶ μήτηρ ἐστί.

REVISED VERSION.

they said, He hath an unclean
spirit. [b]Now [c]his brethren and 31
his mother came, and standing
without, sent to him, calling
him. And [cc]a crowd [d]was sit- 32
ting about him; and they said
to him, Behold thy mother and
thy brethren without [e]are seek-
ing thee. And he answered 33
them, saying, Who is my mother
or my brethren? And looking 34
[f]around on those who sat about
him, he saith, Behold my mother
and my brethren! For who- 35
ever shall do the will of God,
[g]he is my brother and sister
and mother.

CHAP. IV.

AND he began again to teach by the sea-side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the

CHAP. IV.

ΚΑΙ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν· καὶ συνήχθη πρὸς αὐτὸν ὄχλος πολὺς, ὥστε αὐτὸν ἐμβάντα εἰς τὸ πλοῖον καθῆσθαι ἐν τῇ θαλάσσῃ· καὶ πᾶς ὁ ὄχλος πρὸς τὴν θά-

CHAP. IV.

[a]AND again he began to teach 1
by the sea-side: and a great
crowd [b]was gathered to him, so
that he entered into [c]the ship
and sat in the sea; and [d]all the

---

[b] "Now;" *Οὖν*. E. V., Luke 10:36. Sharpe. "This particle, like 'now' in English, is often used to denote the *mere sequence* of one clause after another (= *jam vero, porro*, etc.)," Liddell, Rob. Johnson (Dict.) says, "*now* is sometimes a particle of connection." *Οὖν* is frequently rendered in the E. V. as a connective by "then." This word, however, in this instance, would be understood by readers to signify, "at that time." If *fully* satisfied that it referred to v. 21, I should render it, "therefore."

[c] "his brethren and his mother came." This is the natural arrangement. It is that of Wakef., Sharpe, Kend., Dick., Thom. That of the E. V. was copied from Tyndale.

[cc] "a crowd;" *ὄχλος*, is *anarthrous*. So Sharpe, Penn. S. Fr., "une foule;" Ital., "una moltitudine."

[d] "was sitting;" *ἐκάθητο*. Kend., Wakef., Pechy. S. Fr., "était assise." The ordinary rendering of the imperfect is most accurate here.

[e] "are seeking;" *ζητοῦσι*. Pechy. The sense of *action continued in the present*, is obviously indicated by this verb. "For" is unnecessary after the verb, as it is always transitive; or, if "for" is regarded as an *adverb*, it is still superfluous.

[f] "around." *Περὶ*, in composition with the participle *βλεψάμενος*, does not modify its signification at all. We often find prepositions in composition followed by the same preposition before a noun. *Κύκλῳ* is used adverbially, and has the sense of "around." See Rob. (*κύκλος*). See v. 5, note f.

[g] "he;" *οὗτος*. Kend., Wakefield. When this pronoun is emphatic, it may be rendered, "he," "this one," or "this man." It is often translated by "he," in E. V. "The same" is the proper equivalent of *ὁ αὐτός*. Kühner's Greek Gram., § 303. 3: (3).

[a] "And again," etc.; *Καὶ πάλιν κ. τ. λ.* This order which is according to the text, is adopted by Wesley, Dick., Campbell, Vulg., Eras., Beza, De Wette, Iber.

[b] "was gathered." This is the order of Wesley, Dick., Wakef.

[c] "the ship;" *τὸ πλοῖον*. The article should not be dropped, as the noun is *definite*, having reference to the ship (*πλοιαρίον*) of ch. 3:9. Bloomf. (N. T.) *in loco*. The article is retained by Wesley, Wakef., Sharpe, Thom., Pechy, S. Fr., Ital., Belg., De Wette, Iber.

[d] "all the crowd," *πᾶς ὁ ὄχλος*. *Πᾶς* is rendered thus by Wakef., Thom. Beza, Eras., "tota turba;" S. Fr., "toute la foule."

KING JAMES' VERSION.

whole multitude was by the sea, on the land.

2 And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken; Behold, there went out a sower to sow.

4 And it came to pass as he sowed, some fell by the way-side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up, and increased, and brought forth, some thirty, and some sixty, and some an hundred.

GREEK TEXT.

λασσαν ἐπὶ τῆς γῆς ἦν. 2 καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ, 3 Ἀκούετε. ἰδοὺ, ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι· 4 καὶ ἐγένετο ἐν τῷ σπείρειν, ὃ μὲν ἔπεσε παρὰ τὴν ὁδὸν, καὶ ἦλθε τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτό. 5 ἄλλο δὲ ἔπεσεν ἐπὶ τὸ πετρῶδες, ὅπου οὐκ εἶχε γῆν πολλήν· καὶ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν βάθος γῆς· 6 ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη. 7 καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας· καὶ ἀνέβησαν αἱ ἄκανθαι, καὶ συνέπνιξαν αὐτὸ, καὶ καρπὸν οὐκ ἔδωκε. 8 καὶ ἄλλο ἔπεσεν εἰς τὴν γῆν τὴν καλήν· καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξάνοντα, καὶ ἔφερεν ἓν τριάκοντα, καὶ ἓν ἑξή-

REVISED VERSION.

crowd was by the sea, on the
land. And he taught them 2
many things by parables, and
said to them [e]in his teaching,
Hearken; behold [f]the sower 3
went out to sow. And it came 4
to pass as he sowed, some fell
by the way-side, and [g]the birds
[h]came and [i]devoured it. And 5
some fell on [j]the rocky ground,
where it had not much earth;
and immediately it sprang up,
because it had no depth of
earth: but when the sun was 6
up, it was scorched, and because
it had no root, it withered
away. And some fell among 7
[k]the thorns, and the thorns
grew up, and choked it, and it
yielded no fruit. And [l]some 8
fell [m]into [n]the good ground and
yielded fruit [o]growing up and
increasing, and [p]*it* bore, some
thirty, and some sixty, and some

---

[e] "in his teaching;" ἐν τῇ διδαχῇ αὐτοῦ. Wesley, Sharpe. See ch. 1 : 22, note t. The word here signifies *the act of teaching* (see Rob., διδαχή), in other words, the phrase is equal to ἐν τῷ διδάσκειν, "as he taught."

[f] "the sower;" ὁ σπείρων. Kend., Q., Dick. De Wette, "der Sämann;" S. Fr., "le semeur;" Span., "el sembrador;" Beza, "*quidam* sator;" Castalio, "quidam sator." As both Matthew and Luke have ὁ σπείρων, it is advisable to retain the article. I have followed *the order* of the E. V. of Matt. 13 : 4 (that of the Greek being the same as here), as most natural.

[g] "the birds;" τὰ πετεινά. Wesley, Dick., Thom., Camp. "Fowls" is now restricted to "poultry."

[h] τοῦ οὐρανοῦ of the Text. Recept. is rejected by Griesbach, Scholz, Titt., Knapp, Lach., Tisch., Fritz., and Bloomfield. It is spurious.

[i] "devoured;" κατέφαγεν. Wesley, Kend., Thom. The adverb "up" is superfluous. It is admissible only with "ate." The preposition κατὰ is *intensive*, in composition with the verb.

[j] "the rocky ground;" τὸ πετρῶδες. De Wette, "den felsigen Grund." Wakef., Dick., Campbell, Thom., render πετρῶδες "rocky," though they have improperly omitted the article. The Belg. regards the noun as *definite* by rendering it, "het steenachtige." So S. Fr., "l'endroit pierreux." The parallel, Luke 8 : 6, has ἐπὶ τὴν πέτραν, "on the rock (Rob., πέτρα)," hence the rendering "rocky" is obviously correct here.

[k] "the thorns;" τὰς ἀκάνθας. Wakef. De Wette, "die Dornen;" S. Fr., "les épines."

[l] "some;" ἄλλο. So in v. 5, 7. Thom.

[m] "into;" εἰς. Pechy. S. Fr., "dans." The rendering of the E. V. "on" would be appropriate if the text were as in Matt. 13 : 8, ἐπὶ τὴν γῆν. Although "into" or "on" would afford a good sense, it is still desirable to preserve the *individuality* of style of the evangelists, as far as *propriety* will allow.

[n] "the;" τὴν (γῆν). As in the description of the localities where the seed fell, we have the article with ὁδὸν, πετρῶδες, and ἀκάνθας, it should be retained here. So Wakef., Pechy, Kend., Belg., De Wette. S. Fr., "la bonne terre."

[o] "growing up;" ἀναβαίνοντα. Wesley. So ἀνέβησαν, v. 7. The E. V. confounds the significations of ἀναβαίνω and ἐξανατέλλω in v. 5 by rendering both, "spring up." By following the participial construction, we avoid the introduction of a relative "that" or "which," after "fruit."

[p] "*it*." Kend. The insertion of this pronoun is necessary, since the nominative of the verb is not καρπός, "fruit," but ἄλλο (σπέρμα), "other" (seed). As the E. V. places the relative "that" after "fruit," the common reader is mislead by referring it (according to the general usage of our language), to that word, as its *nearest antecedent*, and then finding "brought forth" without a nominative expressed, coupled to "increased," he naturally supposes, that the two verbs have the *same nominative*.

KING JAMES' VERSION.

9 And he said unto them, He that hath ears to hear, let him hear.

10 And when he was alone, they that were about him, with the twelve, asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables:

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 The sower soweth the word.

15 And these are they by the

GREEK TEXT.

κοντα, καὶ ἓν ἑκατόν. 9 Καὶ ἔλε-
γεν αὐτοῖς, Ὁ ἔχων ὦτα ἀκούειν
ἀκουέτω. 10 Ὅτε δὲ ἐγένετο
καταμόνας, ἠρώτησαν αὐτὸν οἱ
περὶ αὐτὸν σὺν τοῖς δώδεκα τὴν
παραβολήν. 11 Καὶ ἔλεγεν αὐ-
τοῖς, Ὑμῖν δέδοται γνῶναι τὸ
μυστήριον τῆς βασιλείας τοῦ
Θεοῦ· ἐκείνοις δὲ τοῖς ἔξω, ἐν
παραβολαῖς τὰ πάντα γίνεται·
12 ἵνα βλέποντες βλέπωσι, καὶ
μὴ ἴδωσι· καὶ ἀκούοντες ἀκούω-
σι, καὶ μὴ συνιῶσι· μήποτε ἐπι-
στρέψωσι, καὶ ἀφεθῇ αὐτοῖς τὰ
ἁμαρτήματα. 13 Καὶ λέγει αὐ-
τοῖς, Οὐκ οἴδατε τὴν παραβολὴν
ταύτην; καὶ πῶς πάσας τὰς
παραβολὰς γνώσεσθε; 14 ὁ σπεί-
ρων τὸν λόγον σπείρει. 15 οὗτοι
δέ εἰσιν οἱ παρὰ τὴν ὁδὸν, ὅπου

REVISED VERSION.

a hundred. And he said, [q]He 9
who hath ears to hear, let him
hear. And when he was alone, 10
those who were about him, with
the twelve, asked him [r]concern-
ing the parable. And he said 11
to them, To you it is given to
know [s]the secret of the king-
dom of God: [t]but to those with-
out, all *these* things are done in
parables; that seeing they may 12
see, and not perceive; and
hearing they may hear, and not
understand; [u]lest [v]they should
turn, and their sins should be
forgiven them. And [w]he saith 13
to them, Know ye not this para-
ble? and how then will ye
know all [x]my parables?

The sower soweth the word. 14
And these are they by the way- 15

[q] *αὐτοῖς* of the Textus Receptus. This pronoun is canceled by Griesb., Scholz, Lach., Titt., Knapp, Tischend., Fritzsche, Bloomf. Omitted by Wesley, Sharpe, Dick., Camp., Pechy. Bloomf. (N. T.) remarks that "the word is omitted in very many MSS., nearly all the versions, and is canceled by almost every Editor from Wetstein to Scholz." Not recognized by Syriac or Vulgate.

[r] "concerning the parable;" *τὴν παραβολήν*. Kend., Pechy, Wakef. S. Fr., "*sur* la parabole;" Beza, "de parabolâ;" Span., "de la parabola;" Iber., "acerca del simil;" G. Fr., "touchant cette parabole;" De Wette, "um das Gleichniss." The verb *ἐροτάω* (often construed with an accusative of the person and a genitive of the thing, with *περὶ*) has, here, two accusatives. *Παραβολήν* is to be rendered like *περὶ τῆς παραβολῆς*. So in ch. 7 : 17, we have *ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς παραβολῆς*.

[s] "the secret;" *τὸ μυστήριον*. Kend., Pechy. Wiclif, "privity;" Dick., Thom., G. Camp., "secrets;" Castal., "arcanum." Syriac, ܐܪܙܐ. Heb. N. T., אֶת־סוֹד. Rob. (*μυστήριον*), "In N. T. spoken of facts, doctrines, and principles, not fully revealed. Spec. *the mystery* of the gospel, the christian dispensation, as having been long hidden and first revealed in later times." The signification of the word as employed in this passage, may be seen by reference to Coloss. 1 : 26, 27. The word should be *translated*, not *transferred*, in all cases. Every truth contained in the Scriptures was a *mystery* or *secret* to man, previous to the period when it was revealed. "Mystery," in biblical usage, does not signify something which is incomprehensible in its *own nature*, but simply what was *unrevealed*. See 1 Cor. 2 : 7–13, and 15 : 51. Rom. 16 : 25, 26. See an able examination of this word in G. Campbell's Prelim. Dissertations, Dissert. IX.

[t] "but to those without;" *ἐκείνοις δὲ τοῖς ἔξω*. Kend., Pechy, Campbell. De Wette, "jenen aber draussen." The verb "are" is superfluous.

[u] "lest;" *μήποτε*. Kend., Pechy, Sharpe, Campbell. So in (E. V.) Matt. 7 : 6; 13 : 29; 15 : 32. Mark 14 : 2. Heb. 4 : 1.

[v] "they should turn;" *ἐπιστρέψωσι*. Pechy, Thom., Tyndale, Cran., Geneva. De Wette, "sie sich—bekehren;" Beza, "se convertant." Trollope's Gram., §49, p. 127, "It often happens that the middle sense may be equally and more appropriately expressed by an intransitive verb." Rob. (*in verbo*), "It is sometimes intransitive, or with a reciprocal pronoun implied, to turn one's self about." So Acts 16 : 18, *ἐπιστρέψας τῷ πνεύματι εἶπε*, where *ἑαυτόν* is understood. Mark 5 : 30, *ἐπιστραφεὶς ἐν τῷ ὄχλῳ*.

[w] "he saith;" *λέγει*. Wesley, Sharpe, Pechy, Wakef. Vulg., Eras., Mont., "ait;" Castal., "inquit." This should not be rendered by the imperfect, as *ἔλεγεν* properly is, in v. 11.

[x] "my parables;" *τὰς παραβολάς*. Pechy, Kend., Wakef., Dick. The article here has the force of the possessive pronoun. Crosby's Gr. Gram., §482. Kühner, §§244, 302. In these cases it is not necessary to *italicize* the English possessive as a supplement. Campbell, "[my] parables."

KING JAMES' VERSION.

way-side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things en-

GREEK TEXT.

σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν, εὐθέως ἔρχεται ὁ Σατανᾶς καὶ αἴρει τὸν λόγον τὸν ἐσπαρμένον ἐν ταῖς καρδίαις αὐτῶν. 16 καὶ οὗτοί εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἵ, ὅταν ἀκούσωσι τὸν λόγον, εὐθέως μετὰ χαρᾶς λαμβάνουσιν αὐτόν, 17 καὶ οὐκ ἔχουσι ῥίζαν ἐν ἑαυτοῖς, ἀλλὰ πρόσκαιροί εἰσιν· εἶτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, εὐθέως σκανδαλίζονται. 18 καὶ οὗτοί εἰσιν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι, οὗτοί εἰσιν οἱ τὸν λόγον ἀκούοντες, 19 καὶ αἱ μέριμναι τοῦ αἰῶνος τούτου, καὶ ἡ ἀπάτη τοῦ πλούτου, καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συμ-

REVISED VERSION.

side, where the word is sown;
[y]and when they have heard, Satan cometh immediately, and taketh away the word, which was
sown in their hearts. And these 16
are they [yy]in like manner, who are sown on [z]the rocky ground; who, when they have heard the word, immediately receive it
with [a]joy; and have no root in 17
themselves, [b]but endure [c]for a time; afterward, when affliction or persecution ariseth, [d]on account of the words, immediately
[e]they fall away. And these are 18
they, who are sown among [f]the thorns, such as hear the word, and the [g]anxieties of this world
and the deceitfulness of riches, 19
and [h]the inordinate desires of

[y] "and;" καί. Kend., Pechy, Sharpe. Eras., Vulg., "et;" Belg., "ende;" Iber., "i."

[yy] "in like manner." This is substituted for "likewise," which is ambiguous, as it often signifies "*also*."

[z] "the rocky ground." See v. 5, note j.

[a] "joy;" χαρᾶς. Wesley, Thom., Pechy. So (E. V.) in parallels, Matt. 13 : 20, Luke 8 : 13. G. Fr., S. Fr., "avec joie." This word occurs in the N. T. fifty-nine times, and is rendered by "joy" in fifty-four of these instances.

[b] "but;" ἀλλὰ. Kend., Pechy. Belg., "maar;" De Wette, "sondern;" Vulg., Beza, "sed;" S. Fr., "mais." So in parallel (E. V.) Matt. 13 : 21.

[c] "for a time;" πρόσκαιροί. Wesley. G. Fr. and S. Fr., "pour un temps;" Belg., "voor eenen tijd." This word is equivalent to πρὸς καιρὸν, Luke 8 : 13, which *literally* signifies, "for a time." I would place in the margin this note, "Gr., *are for a time*."

[d] "on account of the word;" διὰ τὸν λόγον. Kend., Thom. Beza, Eras., "propter sermonem;" Vulg., "propter verbum." Rob., διὰ (*cum accusat.*)

[e] "they fall away;" σκανδαλίζονται. Kend., Wakef., Q., Rob., Greenf. This word is not found in classic writers. In the Septuagint it is used *actively*, for "causing one to stumble," and *passively*, for "stumbling." In the N. T. its use is tropical. 1. In a *moral sense, to offend, vex;* passively, *be offended* or *vexed*, with a dative of the person; ἐν τινὶ, *to take offense at one*, so *as to desert, revolt, or fall away from him.* 2. To *cause one to offend*, to *entice into sin, lead astray;* and passively, *to be enticed into sin, led astray, to fall away from the truth.*

In the sense of *vexing* or *irritating*, this verb is by no means used as frequently as many have supposed. "*To disgust*" and "*to be disgusted*" would often be an *exact* rendering. The recent origin of "disgust" must, however, render it exceptionable. By substituting it for "offend," in many cases where the latter occurs, the reader will see its appropriateness. In short, "offend" is used in the E. V. with a latitude of signification, which is not allowed by the present usage of our language. In Luke 8 : 13, parallel, ἀφίστανται occurs. This is properly rendered in the E. V. by "they fall away," and this is the sense of the verb in question, in the passage before us. For the *causative* signification of the verb see ch. 9 : 42, note.

[f] "the thorns;" τὰς ἀκάνθας. Wakef., Kend., Pechy. S. Fr., "les épines;" De Wette, "die Dornen;" Belg., "de doornen." See v. 7, note k.

[g] "anxieties;" μέριμναι. This word is well defined by Rob. "*anxious* thought," as dividing (μερίζω) up and distracting the mind. So the verb μεριμνάω, *to be anxious, troubled, take anxious thought.* In the sense in which "care" is now used, men may have "care," without "anxiety." All the duties of life demand "care" (as we now employ the word), but "anxiety" is morally wrong. The antique phrase "carking care" is an equivalent to μερίμνα, and to the thought we now convey by "anxiety." Comp. Matt. 6 : 25. Eras, Beza, "solicitudines;" Bloomf. (N. T., on Matt. 13 : 22), "anxious care."

[h] "the inordinate desires;" αἱ—ἐπιθυμίαι. The following note, extracted from the Revision of Ephesians (published by the A. B. U.), is deemed appropriate, "Ἐπιθυμία, "irregular and excessive desire," Eadie. Usually, *lust* or *concupiscence* in the E.

KING JAMES' VERSION.

tering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirty-fold, some sixty, and some an hundred.

21 And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

GREEK TEXT.

πνίγουσι τὸν λόγον, καὶ ἄκαρπος γίνεται. [20] καὶ οὗτοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσι τὸν λόγον καὶ παραδέχονται, καὶ καρποφοροῦσιν, ἓν τριάκοντα, καὶ ἓν ἑξήκοντα, καὶ ἓν ἑκατόν. [21] Καὶ ἔλεγεν αὐτοῖς, Μήτι ὁ λύχνος ἔρχεται, ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ

REVISED VERSION.

other things entering in, choke
the word, and it becometh un-
fruitful. And these are they, 20
who were sown on [i]the good
ground; such as hear the
word, and receive it, and bear
fruit, some thirty, some sixty,
and some a hundred. And he 21
said to them, Is [j]the lamp
brought to be put under [k]the
bushel or under [l]the table-seat,

V. The former term is inadmissible, as *present usage* restricts it to one species of desire. "Concupiscence" is not a familiar term, and has never obtained a place in our language as a *conversational* word. Besides this, it is a serious objection, that it has no plural in its *Anglicized* form. "Inordinate" occurs in Ezek. 23 : 11. Coloss. 3 : 5. See Rob. and Bretsch.

[i] "the good ground;" τὴν γῆν τὴν καλὴν. Wesley, Pechy, Kend. Belg., "de goede aarde;" De Wette, "das gute Land;" S. Fr., "la bonne terre;" Span., "la buena tierra." The article should be retained, from its reference to v. 8, τὴν γῆν.

[j] "the lamp;" ὁ λύχνος. Wakef. Belg., "de kaarse;" De Wette, "die Leuchte;" S. Fr., "la lampe;" Iber., "la lámpara;" Ital., "la lampada." This word is uniformly, though improperly, rendered by "candle" in the E. V. Candles were unknown at the period of the Saviour's advent. The article is retained on the ground, that when a well known article belonging to the ordinary furniture of every house was spoken of, the article was employed, because the name of that article was *definite*. In this respect, the idiom of the Greek and English is the same. So we say, "the clock," "the stove," etc. In reference to a single house, these names are viewed as *monadic*. On the other hand, we sometimes omit the *definite article* in cases of this kind, and such is the usage in Greek. In the parallel, Luke 8 : 16, we have *λύχνον—κλίνης*, without the article. In Matt. 5 : 15, both usages occur in the same sentence, *οὐδὲ καίουσι λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν.* In such cases, it is deemed best to preserve the characteristic style of each writer as far as possible, without violating the propriety of our own language.

[k] "the bushel;" τὸν μόδιον. For the use of the article here, see last note. The capacity of the Roman *modius* was about one *peck*, English measure. Hence, "bushel" is a very loose approximation toward the capacity of the *modius*. Still, as far as the *moral lesson* is concerned, *accuracy*, in exhibiting the *capacity* of the measure, is not important. Various plans have been suggested or adopted in reference to the mode of expressing the weights, measures, and coins of the text of the Scriptures. It is difficult to see that any thing would be gained, in passages like the present, by substituting "measure" or "corn-measure" for "bushel." The subject becomes really more *indefinite* by the change. Many later translators *transfer* the original word, slightly altered, so as to harmonize with the vernacular in termination, and place a note in the margin indicating the capacity—*distance, space*, or *value*. Now, in this case, we have some serious difficulties. For instance, it is impossible to determine, with any considerable accuracy, the length of many lineal measures noticed in the Scriptures; an approximation is all we can reach. It is well known that the value of the coins noticed in the N. T. varied greatly at different periods, as the precious metals were more or less abundant. In the O. T., the earlier translators *generally* transferred the Hebrew terms. It would have been well if this course had been adopted in the N. T., at *the proper time*. As this was not done, however, and English readers have become familiarized with the "pound," "penny," "bushel," etc., by which the original words have been long represented, the propriety of changing them for the original words—which must sound strangely in the ears of common readers—may be questionable. On the whole, we are not in the same position as we should be, were we now engaged in making the *first* English translation. We are restricted by the phraseology of the Common Version, which has become familiar by usage. I take the liberty of suggesting that a set of marginal notes, drawn up with more accuracy than those found in our common quarto editions of the Common Version, should be inserted in the margin, giving a concise explanation of the value of coins, the extent of measures, etc. In reference to coins, the value should be stated according to the "sterling" standard of Britain, and the decimal reckoning of dollars and cents, in the United States.

[l] "the table-seat;" τὴν κλίνην. Fritzsche, "lecto triclinari." This word, here, designates the *sofa*, or seat, on which persons reclined at meals. See Rob. So it is used ch. 7 : 4, Luke 8 : 16. The seat was cushioned, and usually contained three persons. Trollope (Analecta,) remarks that "κλίνη does not signify *a bed*, but *a couch*, on which they reclined at meals, and which seems to have been frequently used as a hiding place. Suetonius (Caligula), "proripere se e strato sub lectum condere solebat." When this word is used for an article on which the sick lay, as it is in a few instances, it probably refers to a mere cushion or stuffed quilt. *Bedsteads* are unknown in the East. For the article τὴν, joined to this noun, see note j on this verse.

KING JAMES' VERSION.

22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he said unto them, Take heed what ye hear: With what measure ye mete, it shall be measured to you: and unto you that hear, shall more be given.

25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

26 And he said, So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade,

GREEK TEXT.

τὴν λυχνίαν ἐπιτεθῇ; 22 οὐ γάρ ἐστί τι κρυπτὸν, ὃ ἐὰν μὴ φανερωθῇ· οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ' ἵνα εἰς φανερὸν ἔλθῃ. 23 εἴ τις ἔχει ὦτα ἀκούειν, ἀκουέτω. 24 Καὶ ἔλεγεν αὐτοῖς, Βλέπετε τί ἀκούετε. ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν, καὶ προστεθήσεται ὑμῖν τοῖς ἀκούουσιν. 25 ὃς γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.

26 Καὶ ἔλεγεν, Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὡς ἐὰν ἄνθρωπος βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς, 27 καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστάνῃ καὶ μηκύνηται ὡς οὐκ οἶδεν αὐτός. 28 αὐτομάτη γὰρ ἡ γῆ καρποφορεῖ, πρῶτον

REVISED VERSION.

and not to be set on [m]the lamp-
stand? For there is nothing 22
[n]hidden which [o]will not be mani-
fested; nor was any thing kept
secret, but that it should [p]come
to light. [q]If any one [r]hath ears 23
to hear, let him hear. And he 24
said to them, Take heed what
ye hear; [s]by the measure with
which ye measure, it [t]will be
measured to you; and to you
who hear, more [u]will be added.
For whoever hath, to him will 25
be given: and he who hath not,
[v]even what he hath [w]will be
taken from him. And he said, 26
The kingdom of God is [x]as if a
man should cast seed [y]on the
ground; and should sleep and 27
rise night and day, and the seed
should spring and grow up, he
knoweth not how. For the 28
[z]ground bringeth forth fruit
of [a]itself; first the blade, then

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[m] "the lamp-stand;" τὴν λυχνίαν. Sharpe, Rob., Liddell. In E. V. uniformly, though improperly, "candlestick."

[n] "hidden." This is the preterite participle of "to hide."

[o] "will." The reason for substituting "will" for "shall" appears v. 24, note t.

[p] "come to light;" εἰς πανερὸν ἔλθῃ. Kend., Rob., φανερός. This idiomatic expression is *accurate* in presenting the thought in a familiar and forcible manner.

[q] "If any one;" Εἴτις. Sharpe, Wakefield., Kend.; Vulg., Eras, Beza, Castalio, "si quis;" S. Fr., "si quelqu'un;" Iber. and Span., "si alguno;" Belg., "zoo iemand;" De Wette, "Wenn jemand."

[r] "hath;" ἔχει. When the Eng. verb is conditional from a conjunction or other particle, the present indicative, rather than the subjunctive, is to be employed. See ch. 3 : 24, note i.

[s] "by the measure with which ye measure;" ἐν ᾧ μέτρῳ μετρεῖτε. The preposition and dative, *instrumental*. Hence, "by" is appropriate. G. Fr. and S. Fr., "De la mesure dont vous mesurez;" Iber., "con la medida con que medis;" Beza, "quâ mensurâ metimini." "Mete" is obsolete. Perspicuity demands the change, which is made in the language of the E. V.

[t] "will be measured." Kend., Sharpe, Wakef. As the verb here presents the idea *simply* of a *future action*, the auxiliary "will" is deemed most accurate.

[u] "will be added;" προστεθήσεται. Castal., "addetur;" Mont., Eras., Beza, "adjicietur." In the parallel, Luke 8 : 18, the E. V. properly uses "be given," but there the text has δοθήσεται. Rob. (προστίθημι), Gener. "*to join unto, to add unto;*" Liddell, "*to put to, to add;*" Bretsch., "de augmento: *insuper addo.*" This verb occurs eighteen times (E. V.), and is rendered by "add" eleven times. In the remaining seven instances, it usually has the force of an adverb (*iterum*) by a Hebraism. For the use of "will," auxiliary, see last note.

[v] "even what;" καὶ ὅ. Sharpe, Kend., Pechy. Vulg., Eras., Beza, Castal., "etiam quod;" S. Fr., "cela même que."

[w] "will." For use of this auxiliary see note t.

[x] "as if;" οὕτως—ὡς. Thomson. G. Fr., "comme si." In English the connection of "so" (or "thus") with "as if," is a *pleonasm*, unless we supply the ellipsis which is found in the construction of the text—thus—"The kingdom of God is "so" (thus) *it is* as if," etc. Should it be deemed necessary to give both particles a place by their equivalents, I suggest the alternative rendering, "The kingdom of God is thus, as if," etc. Vulg., Eras., "quemadmodum si."

[y] "on the ground;" ἐπὶ τῆς γῆς. Pechy, Thom., Wakef. De Wette, "auf." Bloomfield, Annot. So (E. V.) v. 5, 8. Matt. 6 : 19; 9 : 6; 24 : 3. Mark 4 : 1; 6 : 47, 48; 8 : 6. Rob., ἐπί. "Ground," which is a common signification of γῆ, is deemed more appropriate than "earth," as it obviously refers to *cultivated ground* or *soil*. So v. 26.

[z] "ground." See last note.

[a] "itself." The neuter pronoun is used *in prose*, in our language. So Pechy, Kend., Wakef., Sharpe, Thom.

KING JAMES' VERSION.

then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 And he saith, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is* like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

GREEK TEXT.

χόρτον, εἶτα στάχυν, εἶτα πλήρη σῖτον ἐν τῷ στάχυϊ. 29 ὅταν δὲ παραδῷ ὁ καρπὸς, εὐθέως ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.

30 Καὶ ἔλεγε, Τίνι ὁμοιώσωμεν τὴν βασιλείαν τοῦ Θεοῦ; ἢ ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτήν; 31 ὡς κόκκῳ σινάπεως, ὃς, ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερος πάντων τῶν σπερμάτων ἐστὶ τῶν ἐπὶ τῆς γῆς· 32 καὶ ὅταν σπαρῇ, ἀναβαίνει, καὶ γίνεται πάντων τῶν λαχάνων μείζων, καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ

REVISED VERSION.

the ear, [b]then the full [c]grain in
the ear. But when the fruit 29
[d]offereth *itself*, immediately he
putteth in the sickle, because
the harvest [e]hath come. And 30
he said, To what shall we liken
the kingdom of God, or with
what comparison shall we compare
it? *It is* like a grain of 31
mustard-seed, which when it is
sown [f]on the ground, *is* [g]the
least of all the seeds [h]on the
ground: [i]and yet when it is 32
sown, it groweth up, and becometh
[j]the greatest of all the
herbs, and shooteth out great
branches, so that [k]the birds of
the air [l]can lodge under its

[b] "then;" εἶτα. So in the preceding clause (E. V.) Kend., Sharpe, Wakef. So Luke 8 : 12. John 19 : 27; 20 : 27, etc.

[c] "grain;" σῖτον. Sharpe, Rob., Liddell. As this word comprehends the various seeds which serve for food, it is best rendered by a *generic* equivalent. See ch. 2 : 23, note p.

[d] "offereth *itself;*" παραδῷ. Bloomf. (Annot.) Fritz., "se tradiderit;" Trollope, (Gram.) "presents *itself.*" Winer (§ 31 *b* : 2) remarks that after active verbs of a transitive signification, the reflexive pronoun is sometimes omitted. "Here (says he) also may be referred Mark 4 : 29, παραδῷ, quum (se) tradiderit," etc. Bloomf. (N. T.), after noticing the difficulties which translators have found in this passage, observes, "The best mode of removing the difficulty is (with Beza, Heupel, Wolff, Kuinœl, and Fritz.) to suppose an ellipsis of ἑαυτὸν, as in the case of many other active verbs to which use imparted a reciprocal sense." So this verb is used *reciprocally*, in the sense of "present," or "commit." 1 Pet. 2 : 23.

[e] "hath come;" παρέστηκεν. Dick., "hath arrived." This auxiliary harmonizes with our *usus loquendi*, and gives the proper sense of the verb. It forms one of those perfects, which embrace the present, or *the time*, which is now before us. See ch. 1 : 38, note a.

[f] "on the ground." See v. 20, note i. Wakef. Fr., "sur la terre."

[g] "the least of all the seeds;" μικρότερος πάντων τῶν σπερμάτων. Pechy So parallel Matt. 13 : 32. Dick., "the smallest of all the seeds." Pechy remarks on the rendering, "the least of all the seeds:" "There can be no doubt as to the propriety of this change on *logical grounds;* the comparative form would, clearly, if taken literally, imply that the mustard-seed was not itself a seed." In addition to this remark, I suggest that "less than all seeds" is not correct English. Our *usus loquendi*, if we use the comparative, would demand this phrase, "which is less than any *other* seed." This is submitted as an alternative rendering. De Wette, "der kleinste aller Samen;" Beza, "minimum est;" Castal., "omnium terrestrium seminum vel minimum;" Belg., "het minste is van alle." The *superlative* is used in this passage by Wesley, Camp., Thom., L. Tomson.

[h] "on the ground." See v. 20, note i.

[i] "and yet;" καὶ. This conjunction sometimes closely connects two opposed clauses. Hoogeven (καὶ). It thus performs the office of μὲν and δὲ, as in John 9 : 30, οὐκ οἴδατε πόθεν ἐστὶ, καὶ ἀνέῳξέ, κ.τ.λ., E. V., "ye know not whence he is, and *yet* he hath opened," etc. In cases of this kind, the conjunction has not, *in itself*, an *adversative* sense, but, as Hoogeven remarks, takes it from the nature of the opposed clauses or members. Rob. (καὶ.)

[j] "the greatest of all the herbs;" πάντων τῶν λαχάνων μείζων. Camp. and Dick. use the superlative here. It is appropriate on the same principle which applies to μικρότερος, in v. 31. See v. 31, note g. Should it be deemed best to retain the comparative form, then an alternative rendering which does not violate the *propriety* of the English, would be, "greater than any *other* herb." I retain the article as in v. 31. The Greek and English harmonize in this use of the article. The parallel, Matt. 13 : 32, μεῖζων τῶν λαχάνων, is rendered in the E. V., "the greatest among herbs." See the use of the comparative μείζων for the superlative in Matt. 18 : 1. Mark 9 : 34. Luke 9 : 46. 1 Cor. 8 : 13. So ἐλεεινότεροι, 1 Cor. 15 : 19, E. V., "most miserable." Trollope, (Gram.) § 43, obs. 5.

[k] "birds." See v. 4, note g.

[l] "can;" δύνασθαι. Pechy. This is a common rendering of the verb in the E. V.

KING JAMES' VERSION.

33 And with many such parables spake he the word unto them, as they were able to hear *it*.

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

GREEK TEXT.

τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν. 33 *Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἠδύναντο ἀκούειν·* 34 *χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς· κατ' ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ ἐπέλυε πάντα.*

35 *ΚΑΙ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης, Διέλθωμεν εἰς τὸ πέραν.* 36 *Καὶ ἀφέντες τὸν ὄχλον, παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ· καὶ ἄλλα δὲ πλοιάρια ἦν μετ' αὐτοῦ.* 37 *καὶ γίνεται λαῖλαψ ἀνέμου μεγάλη· τὰ δὲ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε αὐτὸ ἤδη γεμίζεσθαι.* 38 *καὶ ἦν αὐτὸς ἐπὶ τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων· καὶ διεγείρουσιν αὐτὸν, καὶ λέγουσιν αὐτῷ, Διδάσκαλε, οὐ μέλει σοι*

REVISED VERSION.

shadow. And with many such 33
parables, [m]he spoke the word to
them, even as they were able to
hear *it*. But without a parable, 34
[n]he did not speak to them: and
when they were alone, [o]he explained all things to his disciples.
And [p]that day, [q]evening 35
having come, he saith to them,
Let us pass over to the other
side. And [r]leaving the crowd, 36
they took him as he was in the
ship. And there were also
[s]other little ships with him.
And there arose a great [t]storm 37
of wind, and the waves [u]dashed
into the ship so that it [v]was
now filling. And he was [w]at 38
[x]the stern, asleep on [y]the pillow: and they awake him and
say to him, [z]Teacher, dost thou

m "he spoke;" *ἐλάλει*. Kendrick, Thomson. Tyndale, "he preached."

n "he did not speak;" *οὐκ ἐλάλει*. Thom. This arrangement is adopted as natural, and one which furnishes a sentence *easily enunciated*. Kend., Camp., "he told nothing."

o "he explained;" *ἐπέλυε*. Wakef., Thom., Dick., Newcome, Pechy. Rob. and Liddell (*in verbo*).

p "that;" *ἐκείνῃ*. Campbell, Rob., Liddell. Mont., Vulg., "illâ die;" Eras., Beza, "die illo;" Castal., "illo die." This pronoun joined with *ἡμέρᾳ*, is rendered "that" in (E. V.) Matt. 7 : 22; 22 : 46; 24 : 36; 26 : 29. Mark 14 : 25. Luke 6 : 23, etc.

q "evening;" *ὀψίας*. Pechy, Campbell, Wesley, Sharpe. "Even" now belongs to poetry. There is no necessity for the insertion of a supplementary article "the" before "evening." See ch. 1 : 32, note n.

r "leaving (the crowd);" *ἀφέντες (τὸν ὄχλον)*. Kend., G. Campbell, Thomson. Tyndale, Cran., Geneva, "left;" Castal., "omissâ multitudine;" S. Fr., "ils eurent laissé;" Belg., "getalen hebbende;" De Wette, "lassend;" Bretsch. (*in verbo*), "*linquo aliquem seu aliquod*, ich verlasse." So (E. V.) Matt. 4 : 11; 8 : 15; 22 : 22; 26 : 44. Mark 8 : 13. John 14 : 18.

s "other little ships with him." This is the natural order for our language. So Pechy. S. Fr., "d'autres bateaux étaient avec lui:" De Wette (who reads *πλοῖα*), "andere Schiffe mit ihm." I do not regard the evidence sufficiently decisive to authorize the change of *πλοιάρια* to *πλοῖα*. See Fritz. (*in loco.*)

t "storm;" *λαῖλαψ*. Though I retain the rendering of the E. V., it is not without a conviction that the sense of "storm" has changed since 1611, so that we now apply it to a fall of *rain*, *hail*, or *snow*. I, therefore, suggest "gust" as a substitute. See Webster on "storm." The definition of gust, "a blast of wind of short duration," presents the *idea* here conveyed by *λαῖλαψ*.

u "dashed;" *ἐπέβαλλεν*. Cran., Wakef., Kend., L. Tomson, Dick., Rob. (*in loco*), Liddell. The pronoun *ἑαυτά* is understood after this verb, literally, "the waves threw themselves into," etc. Fritz. says, "*ἐπιβάλλειν*, h. l., sensu intransitive notat *se injicere*." Mont., "injiciebant;" S. Fr., "se jetaient;" Iber., "se arrojaban las ondas."

v "was—filling;" *γεμίζεσθαι*. Wakefield, Kendrick, Pechy, Sharpe, Thom. S. Fr., "s'emplissait;" Iber., "se llenaba."

w "at;" *ἐπὶ (τῇ πρύμνῃ)*. Rob., Liddell. S. Fr., "à (la poupe)."

x "the stern;" *τῇ πρύμνῃ*. Wesley, Wakef., Camp., Sharpe, Thom., Kend. So Acts 27 : 29.

y "the pillow;" *τὸ προσκεφάλαιον*. Wesley, Sharpe, Pechy. Bloomf. (N. T.), "the pillow." The article having a peculiar force, as pointing to a particular part of the furniture of the ship. Iber., "el cabezal."

z "Teacher;" *Διδάσκαλε*. Kend., Pechy, Sharpe, Wakef. De Wette, "Lehrer." So this word should be rendered in all cases, as it has been (E. V.) John 3 : 2. Acts 13 : 1. 1 Cor. 12 : 28,

KING JAMES' VERSION.

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

CHAP. V.

AND they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the

GREEK TEXT.

ὅτι ἀπολλύμεθα; 39 *Καὶ διεγερθεὶς ἐπετίμησε τῷ ἀνέμῳ, καὶ εἶπε τῇ θαλάσσῃ, Σιώπα, πεφίμωσο. Καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη.* 40 *καὶ εἶπεν αὐτοῖς, Τί δειλοί ἐστε οὕτω; πῶς οὐκ ἔχετε πίστιν;* 41 *Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους, Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;*

CHAP. V.

ΚΑΙ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν χώραν τῶν Γαδαρηνῶν. 2 *καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου, εὐθέως ἀπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ,* 3 *ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνημείοις· καὶ οὔτε ἀλύσεσιν οὐδεὶς ἠδύνατο αὐτὸν δῆσαι,* 4 *διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἁλύσεσι δεδέσθαι, καὶ διεσπᾶ-*

REVISED VERSION.

not care that [a]we are perishing? And he rose and rebuk- 39
ed the wind, and said to the
sea, [b]Be silent, be still! And
the wind ceased and there was
a great calm. And he said to 40
them, Why are ye so fearful?
how is it that ye have no faith?
And they feared exceedingly, 41
and said [c]to one another, [d]Who
then is this, that even the wind
and the sea obey him?

CHAP. V.

AND they [a]came to the other 1
side of the sea, into the country
of the Gadarenes. And [b]as he 2
came out of the ship, immediately there met him out of the
tombs a man with an unclean
spirit, who had his dwelling [c]in 3
the tombs; and [d]no one could
bind him, [e]not even with chains:
because [f]he had [g]often been 4
bound with fetters and chains,
and the chains [h]had been burst

29. Eph. 4 : 11. 1 Tim. 2 : 7. 2 Tim. 1 : 11; 4 : 3. Heb. 5 : 12.

[a] "we are perishing?" *ἀπολλύμεθα;* Bloomf. (N. T.), Pechy, Wakef., Dick.

[b] "Be silent;" *σιώπα.* Dick. Vulg., Eras., Castal., "Tace;" Beza, "Sile;" S. Fr., "Fais silence." As an alternative rendering, "Silence!" Kend. This idiomatic term imitates the *conciseness* of the Greek, and is equally *forcible.* See ch. 14 : 61, note.

[c] "to one another;" *πρὸς ἀλλήλους.* Sharpe, Thom., Rob. (*in verbo*), Liddell. So (E. V.) Matt. 24 : 10. John 13 : 34; 15 : 12, 17. Acts 19 : 38.

[d] "Who then is this?" *Τίς ἄρα οὗτός ἐστιν;* Wakef., Pechy, Kend., Sharpe. De Wette, "Wer ist doch dieser?" S. Fr., "Qui donc est celui-ci?" Belg., "Wie is doch deze?" Ital., "Chi è dunque costui?" Iber., "Quién pues es este?"

[a] "came to," etc.; *ἦλθον εἰς.* The adverb "over" is unnecessary, not being demanded by the text or the *exigentia loci.* So in the parallel, Matt. 8 : 28, *ἐλθόντι αὐτῷ* is rendered in the E. V., "he was come" (properly, "he came"). Wesley, Sharpe, Pechy. "Over" originated in the rendering of the Vulgate, "venerunt trans fretum maris." Beza correctly renders, "venerunt in ulteriorem," etc.; S. Fr., "ils arriverent à l'autre bord;" Sharpe, Pechy, "And they came to;" Span., "Y vinieron à la otra parte del mar." Syr., ܘܐܬܘ ܠܥܒܪܐ ܕܝܡܐ.

[b] "as he came;" *ἐξελθόντι αὐτῷ.* Kend., Wesley, Sharpe. S. Fr., "comme il sortait." See ch. 1 : 38, note a.

[c] "in (the tombs);" *ἐν τοῖς μνημείοις.* So *ἐν* is rendered in v. 5 (*ἐν τοῖς μνήμασιν*), E. V. Wesley, Wakef., Sharpe, G. Camp., Thom., Dick. Vulg., Eras., Beza, "in monumentis;" S Fr., "dans les sepulcres;" De Wette, "in den Begräbnissen."

[d] "no one;" *οὐδεὶς.* Pechy, Wakef., Sharpe. See ch. 2 : 21, note h.

[e] "not even;" *οὔτε.* Kend., Camp., Thom., Rob. (*in loco.*)

[f] "that," after "because," in the E. V., is dropped by Sharpe, Pechy, Wesley, Wakef., G. Camp., Thom., Dick., Kend. There is nothing in the text to demand it.

[g] "often been." Wesley. This is the natural and proper order.

[h] "had been burst;" *διεσπᾶσθαι.* Thomson, "he burst;" Rheims, "he had burst." So Jer. 2 : 20, Sept., *διέσπασας τοὺς δεσμούς σου,* E. V., "burst thy bands." The definition of

KING JAMES' VERSION.

fetters broken in pieces: neither could any *man* tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the Most High God? I adjure thee by God, that thou torment me not.

8 (For he said unto him, Come out of the man, *thou* unclean spirit.)

9 And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many.

10 And he besought him much

GREEK TEXT.

σθαι ὑπ' αὐτοῦ τὰς ἁλύσεις, καὶ τὰς πέδας συντετρίφθαι, καὶ οὐδεὶς αὐτὸν ἴσχυε δαμάσαι· 5 καὶ διαπαντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς ὄρεσι καὶ ἐν τοῖς μνήμασιν ἦν κράζων καὶ κατακόπτων ἑαυτὸν λίθοις. 6 Ἰδὼν δὲ τὸν Ἰησοῦν ἀπὸ μακρόθεν, ἔδραμε καὶ προσεκύνησεν αὐτῷ, 7 καὶ κράξας φωνῇ μεγάλῃ εἶπε, Τί ἐμοὶ καὶ σοὶ, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; ὁρκίζω σε τὸν Θεὸν, μή με βασανίσῃς· 8 ἔλεγε γὰρ αὐτῷ, Ἔξελθε, τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου. 9 Καὶ ἐπηρώτα αὐτὸν, Τί σοι ὄνομα; Καὶ ἀπεκρίθη, λέγων, Λεγεὼν ὄνομά μοι, ὅτι πολλοί ἐσμεν. 10 Καὶ παρεκάλει αὐτὸν

REVISED VERSION.

asunder by him and the fetters
broken in pieces: nor could
any one tame him. And al- 5
ways, night and day, he was [i]in
the tombs and in the mountains,
[j]crying out, and cutting himself
with stones. But when he saw 6
Jesus [k]far off, he ran and [l]did
reverence to him, and [m]cried 7
out with a loud voice and said,
What have I to do with thee,
Jesus,[n] Son of the Most High
God? [o]I implore thee by God,
that thou torment me not;[p] (for 8
he [q]had said to him, Come out
of the man,[r] unclean spirit.)
And he asked him, What is thy 9
name? And [s]he saith to him,
My name is Legion, for we are
many. And he besought him 10

"burst" by Webster is, "To break *or* rend by force or violence."

[i] "in the tombs and in the mountains;" *ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσι.* This is the reading of Griesbach, Scholz, Knapp, Tittmann, Lachmann, Tischendorf. It is recognized by Syriac, Vulgate, and approved by Fritzsche and Bloomfield.

[j] "crying out;" *κράζων.* Rob. See ch. 1 : 26, note z.

[k] "far off;" *ἀπὸ μακρόθεν.* "Afar" is now restricted to poetic language. Alternative rendering, "from far." In present usage the equivalent is, "at a distance." "Far off" occurs in the E. V., Gen. 44 : 4. Numb. 2 : 2. 2 Sam. 15 : 17. Eph. 2 : 13.

[l] "did reverence to him;" *προσκύνησεν αὐτῷ.* Rob. (*in verbo*), "In N. T. and generally, *to do reverence* or *homage* to any one, usually by kneeling or prostrating ones'self before him; Sept. every where for הִשְׁתַּחֲוָה 'to bow down, to prostrate ones'-self in reverence.'" So Sept., 2 Sam. 9 : 6, *καὶ ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ, καὶ προσεκύνησεν αὐτῷ,* E. V., "he fell on his face and did reverence to him." 1 Kings 1 : 31, *προσεκύνησε τῷ βασιλεῖ,* E. V., "did reverence to the king."

Reverence paid to *men,* is no longer termed "worship." Hence, a word which, in present usage, implies the adoration of the heart, is less accurate here, and in similar instances, than one which has primary reference to that attitude by which the superiority of power or rank was indicated.

[m] "crying out;" *κράξας.* Wakef. See ch. 1 : 26, note z.

[n] The supplementary "thou" of E. V. is superfluous. No supplement in Dick., Camp., De Wette, S. Fr., Iber.

[o] "I implore thee;" *ὁρκίζω σε.* Castal., "obtestor te." The verb here has the sense of "obtestor," "*to implore* vehemently," "to beseech." Bretsch. (*in loco*), "*obtestor.*" So 1 Thess. 5 : 27, *ὁρκίζω ὑμᾶς τὸν Κύριον,* E. V., "I charge you by the Lord." In the parallel, Luke 8 : 28, *δέομαί σου,* "I beseech thee." Bloomf. (N. T.) remarks on this verb, "here (as Grotius, Rosenmüller, and Kuinœl have thought) it has the force of *oro,* obtestor te per Deum." Fritz., "recte explicuit Grotius, oro, obtestor te per Deum." The colloquial phrase in English "for God's sake, I beseech you," has the same force. Compare Horace, B. I., Ode 8 : 1, "per omnes te Deos oro." I use "implore" (though *a non-biblical* word) in order to make a distinction similar to that of the text, between this passage and the parallel, Luke 8 : 28.

[p] As the text has a *colon* after *βασανίσῃς,* a semicolon has been placed after "not."

[q] "had said;" *ἔλεγε.* Tyndale, Wakefield., G. Camp., Dick., Bloomf., Newcome. "Where the relation of time is sufficiently clear from the context, the aorist can be employed instead of the pluperfect, in narration," Buttm., §137. 3.

[r] "*thou.*" See v. 7, note n.

[s] "he saith." Sharpe, Pechy. *Λέγει αὐτῷ* is the reading of Griesbach, Scholz, Lach., Tisch., Tittmann, Knapp, Fritz., Bloomfield, Rob. (Harmony.) It is recognized by Syriac and Vulgate. There is no reasonable doubt that *ἀπεκρίθη, λέγων,* in the Text. Recept., is erroneous.

KING JAMES' VERSION.

that he would not send them away out of the country.

11 Now there was there nigh unto the mountains a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea.

14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

16 And they that saw *it* told them how it befell to him that

GREEK TEXT.

πολλά, ἵνα μὴ αὐτοὺς ἀποστείλῃ ἔξω τῆς χώρας. 11 ἦν δὲ ἐκεῖ πρὸς τὰ ὄρη ἀγέλη χοίρων μεγάλη βοσκομένη· 12 καὶ παρεκάλεσαν αὐτὸν πάντες οἱ δαίμονες, λέγοντες, Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν· 13 Καὶ ἐπέτρεψεν αὐτοῖς εὐθέως ὁ Ἰησοῦς. καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους· καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν· ἦσαν δὲ ὡς δισχίλιοι· καὶ ἐπνίγοντο ἐν τῇ θαλάσσῃ. 14 Οἱ δὲ βόσκοντες τοὺς χοίρους ἔφυγον, καὶ ἀνήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. καὶ ἐξῆλθον ἰδεῖν τί ἐστι τὸ γεγονός· 15 καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσι τὸν δαιμονιζόμενον καθήμενον καὶ ἱματισμένον καὶ σωφρονοῦντα, τὸν ἐσχηκότα τὸν λεγεῶνα· καὶ ἐφοβήθησαν· 16 καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες, πῶς ἐγένετο

REVISED VERSION.

[t]earnestly that he would not send them away out of the coun-
try. And there was there [u]near 11
[v]the mountain a great herd of
swine feeding. And[w] the de- 12
mons besought him, saying, Send
us into the swine, that we may
enter into them. And imme- 13
diately Jesus gave them leave,
and the unclean spirits went
out and entered into the swine:
and the herd [x]rushed down [y]the
steep into the sea (they were
about two thousand), and were
choked in the sea. And those 14
who [z]fed them, fled and [a]re-
ported *it* in the city and in the
country. And they went out
to see what it was [b]that had
been done. And they come to 15
Jesus and see [c]the demoniac,
[d]who had had the legion, sit-
ting and clothed, and in his
right mind: and they were
afraid. And those who saw 16
it, told them how it befell the

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[t] "earnestly;" πολλὰ. Wesley, Dick., Wakefield, Campbell, Thom. This change is made in conformity with "the existing state of our language." "*Vehemence*," not "*frequency*," is the thought here.

[u] "by;" πρὸς (τῷ ὄρει). Sharpe, Pechy. Rob. says, "With the dative, πρὸς marks a place or object, by the side of which a person or thing is." Bloomf. (N. T.), "*juxta montem*."

[v] "the mountain." Sharpe, Camp., Dick., Pechy. Τῷ ὄρει is the reading of Griesbach, Scholz, Knapp, Tittmann, Lach., Tischend., Fritzsche, Bloomfield. So in the parallel, Luke 8 : 32. Bloomf. says, "this reading is found in the greater part of the MSS., and nearly the whole of the Versions."

[w] πάντες of the Text. Recept. is rejected by Griesb., Scholz, Tittmann, Tischendorf, Bloomf., Fritzsche. Not recognized by Syriac or Vulgate.

[x] "rushed;" ὥρμησεν. Wesley, Wakefield, Kend., Sharpe, Camp., Pechy. Belg., "stortede;" De Wette, "stürzte;" Beza, "ruit;" Rob., Bretsch, (*in verbo*), "dicitur, de eo qui fertur cum impetu." So Acts 19 : 29.

[y] "the steep;" τοῦ κρημνοῦ. Wesley, Kend., Pechy. As an alternative, "the precipice." Diod. Sicul., B. I., cap. 33, ἀπὸ δὲ τῆς Ἀραβίας κρημνοὺς κατεῤῥωγότας, "but on the side toward Arabia, broken precipices."

[z] "them." Sharpe, Pechy. Instead of τοὺς χοίρους of the Text. Recept., Griesbach, Scholz, Knapp, Titt., Lach., Tischend. read αὐτοὺς. So Rob. (Harmony.) Fritz. rejects τοὺς χοίρους. Vulg., "eos;" Syr., ܠܗܘܢ.

[a] "reported;" ἀπήγγειλαν (instead of ἀνήγγειλαν,) is the reading adopted by Griesbach, Scholz., Titt., Knapp, Vater, Lach., Bloomf., Fritz., Tischendorf, Rob. (Harmony.) The verb has the sense of *bearing news*, or *a message*, from one person or place to another. Rob., "to report." Liddell, Kend. So (E. V.) Acts 4 : 23. 1 Cor. 14 : 25.

[b] "that had been done;" τό γεγονός. Wakef. Eras., "(quid esset) quod acciderat;" Beza, "[quid illud esset] quod factum fuerat."

[c] "the demoniac." See ch. 1 : 32, 34, notes.

[d] "who had had;" τὸν ἐσχηκότα. Kend., Pechy, Wesley. S. Fr., "qui avait eu." This part. has the force of a pluperf. Trollope, § 50 : 6. See ἑωρακότες, John 4 : 45.

KING JAMES' VERSION.

was possessed with the devil, and *also* concerning the swine.

17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit, Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him. And all *men* did marvel.

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

GREEK TEXT.

τῷ δαιμονιζομένῳ, καὶ περὶ τῶν χοίρων. 17 καὶ ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν. 18 Καὶ ἐμβάντος αὐτοῦ εἰς τὸ πλοῖον, παρεκάλει αὐτὸν ὁ δαιμονισθεὶς, ἵνα ᾖ μετ' αὐτοῦ. 19 ὁ δὲ Ἰησοῦς οὐκ ἀφῆκεν αὐτὸν, ἀλλὰ λέγει αὐτῷ, Ὕπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σοὺς, καὶ ἀνάγγειλον αὐτοῖς ὅσα σοι ὁ Κύριος ἐποίησε, καὶ ἠλέησέ σε. 20 Καὶ ἀπῆλθε καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει, ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς· καὶ πάντες ἐθαύμαζον.

21 ΚΑΙ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν, συνήχθη ὄχλος πολὺς ἐπ' αὐτὸν, καὶ ἦν παρὰ τὴν θάλασσαν. 22 Καὶ ἰδοὺ, ἔρχεται εἰς

REVISED VERSION.

demoniac and [e]concerning the
swine. And they began to [f]en- 17
treat him to depart from their
[g]borders. And [h]as he went 18
into the ship, he who had been
possessed with the demons, [i]en-
treated him that he [j]might re-
main with him. [k]And yet he did 19
not suffer him, but saith to
him, Go home to thy friends
and tell them [l]how much the
Lord hath done for thee, and
[m]hath pitied thee. And he de- 20
parted and began to publish in
Decapolis [n]how much Jesus had
done for him. And [o]all [p]won-
dered. And when [q]Jesus had 21
passed over again [r]in the ship
to the other side, a great crowd
gathered to him; and he was
[s]by the sea-side. And behold, 22

[e] The supplement "*also*" of the E. V. is superfluous. It is dropped by Wesley, Kend., Camp., Thom., Wakefield, Pechy, Sharpe.

[f] "entreat;" παρακαλεῖν. Camp., Thom., Rob. So E. V., Luke 15 : 28. 1 Cor. 4 : 13. 1 Tim. 5 : 1.

[g] "borders;" ὁρίων. This noun, in classic usage, has the same signification as ὅρος, a bound, goal; hence, in the plural, *τὰ ὅρια, the boundaries, bound, frontier*. Liddell. By Hebraism it signifies *the place included within certain boundaries*, and might be represented by our later word "*district*," or, when the boundaries were not well defined, by "*territory*." "Coast" is no longer a proper equivalent for this word. As "borders" is generally well understood in the sense of "region" or "territory," and has the advantage of being a "biblical word," it is deemed most appropriate. So (E. V.) Matt. 4 : 13. I have rendered ὅρια uniformly "borders." So Wakef., Kend., Pechy, Newcome, Dick. Vulg., Erasmus, Beza, Mont., Castalio, "finibus;" Iber., "confines;" De Wette, "Grenzen."

[h] "as he went;" ἐμβάντος αὐτοῦ. Wesley, Kendrick. De Wette, "als er in das Schiff trat."

[i] "entreated;" παρεκάλει. See v. 17, note g.

[j] "might remain;" ᾖ. Kendrick. De Wette, "er—bleiben dürfe;" Castal., "at esset ei comes."

[k] "And yet he did not suffer." Instead of ὁ δὲ Ἰησοῦς of the Text. Recept., Griesb., Scholz, Tischend., Knapp., Titt., Fritz. read, καὶ οὐκ. Recognized by Syriac and Vulg. So De Wette, Sharpe, Wesley, Dick. It is the true reading. *Καὶ* here has the *apparently adversative* force. Rob., καί. See ch. 6 : 19.

[l] "how much;" ὅσα. Wakef., Kend., Dick., Rob. (ὅσος). De Wette, "wie viel."

[m] "hath pitied;" ἠλέησέ. Kend., Wakef., "pitied;" Sharpe, "hath had pity;" Rob. (*in verbo*), "to pity." Buttm., §137. 3, "When the relation of time is sufficiently clear from the context, the *aorist* can be employed, instead of the perfect."

[n] "how much." See v. 19, note m.

[o] "all;" πάντες. Kend., Dick., Camp., Wakef., Thom.

[p] "wondered;" ἐθαύμαζον. Kend., Pechy, Rob. "Marvel" is obsolete.

[q] "Jesus had passed over again;" διαπεράσαντος τοῦ Ἰησοῦ —πάλιν. Sharpe. Pechy, "had crossed over again." The aorist participle being rendered by a finite verb, the pluperfect is appropriate. See v. 8, note. See also ch. 1 : 38, note. Iber., "habiendo passado Jesus."

[r] "in the ship;" ἐν τῷ πλοίῳ. So (E. V.) ch. 4 : 36. Wesley, Kend., Wakef., Camp., Pechy. S. Fr., "dans la barque;" Iber., "en la barca;" Belg., "en het ship;" De Wette, "im Schiffe." Compare ch. 3 : 9. "By ship" was copied from Tyndale. The article is *specific* here, and should not be dropped. The above authorities are cited in reference to the proper rendering of ἐν, not of πλοίῳ.

[s] "by the sea-side;" παρὰ τὴν θάλασσαν. "With the accus. παρὰ signifies *along, beside*," Liddell. This sentence is correctly

KING JAMES' VERSION.

22 And behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live.

24 And *Jesus* went with him; and much people followed him, and thronged him.

25 And a certain woman which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment:

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

GREEK TEXT.

τῶν ἀρχισυναγώγων, ὀνόματι Ἰάειρος, καὶ ἰδὼν αὐτὸν, πίπτει πρὸς τοὺς πόδας αὐτοῦ· 23 καὶ παρεκάλει αὐτὸν πολλὰ, λέγων, Ὅτι τὸ θυγάτριόν μου ἐσχάτως ἔχει· ἵνα ἐλθὼν ἐπιθῇς αὐτῇ τὰς χεῖρας, ὅπως σωθῇ καὶ ζήσεται. 24 Καὶ ἀπῆλθε μετ' αὐτοῦ· καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, καὶ συνέθλιβον αὐτόν.

25 Καὶ γυνή τις οὖσα ἐν ῥύσει αἵματος ἔτη δώδεκα, 26 καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν, καὶ δαπανήσασα τὰ παρ' ἑαυτῆς πάντα, καὶ μηδὲν ὠφεληθεῖσα, ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα, 27 ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὄπισθεν, ἥψατο τοῦ ἱματίου αὐτοῦ· 28 ἔλεγε γὰρ, Ὅτι, κἂν τῶν ἱματίων αὐτοῦ ἅψωμαι, σωθήσομαι. 29 Καὶ εὐθέως ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς, καὶ ἔγνω τῷ σώματι ὅτι ἴαται

REVISED VERSION.

there cometh one of the rulers
of the synagogue, Jairus by
name, and when he saw him, he
fell at his feet, and [t]entreated 23
him [u]earnestly, saying, My lit-
tle daughter is at the point of
death: *I pray thee*, come and
lay thy hands on her, that she
may be healed and she [v]will
live. And [w]he went with him; 24
and a great crowd followed
him and [x]pressed on him. And 25
a certain woman [y]who had had
an issue of blood twelve years,
and had suffered [z]much from 26
many physicians, and had spent
all that she had, and [a]was not
at all benefited, but rather grew
worse, [b]having heard of Jesus, 27
came in the crowd behind and
touched his garment: for she 28
said, [c]If I may but touch his
[d]garments, [e]I shall be healed.
And immediately the fountain 29
of her blood was dried up; and
she felt in [f]her body that she

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rendered "by the sea-side," E. V., Matt. 13 : 1. Mark 2 : 13; 4 : 1. Acts 10 : 6. The phrase should (as far as propriety will allow) be rendered uniformly.

[t] "entreated." See v. 17, note f.

[u] "earnestly;" *πολλὰ.* See v. 10, note t. Greenf., "vehemently."

[v] "will live." Kend., Sharpe.

[w] "he went;" *ἀπῆλθε.* Wesley, Sharpe, Tyndale, Cranmer, Geneva. S. Fr., "il s'en alla;" Iber., "I se fué;" Belg., "hij ging;" De Wette, "er ging." As the nominative is not expressed in the text, and as there is no obscurity as to the agent, "he" should be employed instead of the supplement "*Jesus*."

[x] "pressed on;" *συνέθλιβον.* Dick., Wakefield. Rob. (*in verbo*), "*to press upon* a person in a crowd;" Liddell, "to press." "To throng" is obsolete. See on *θλίβω* ch. 3 : 9, note.

[y] "who had had;" *οὖσα.* Wesley, Pechy. The participle (aorist) *δαπανήσαντα,* in the next clause, is properly rendered in the E. V. by the pluperf. "had spent." The tense of the equivalent of *οὖσα* should be in that tense. Our *usus loquendi* demands this. *Εἰμί* is defective, having no aorist or pluperfect.

[z] "much;" *πολλὰ.* Wakef., Dick., Kend., Pechy, Sharpe, Camp., Thom., Rob.

[a] "was not at all benefited;" *μηδὲν ὠφεληθεῖσα.* Kend., Pechy, "was nothing benefited;" Rob., "*μηδέν,* as adverb, not at all." So Liddell. "Bettered" is no longer current.

[b] "having heard;" *ἀκούσασα.* Wakefield, Pechy, Thomson, Sharpe.

[c] "If I may but touch;" *κἂν—ἅψωμαι.* Tyndale, Cranmer, Geneva, Sharpe, Pechy, Dick. Rob. on *κἂν,* "if—but." So Wakef., Thom. Camp., "if—but."

[d] "garments;" *ἱματίων.* Pechy. So the singular *ἱμάτιον,* v. 27, is rendered "garment" in the E. V. There is no necessity for changing the rendering here. In other versions, the word, in these verbs, is rendered uniformly. S. Fr., "vêtement—vêtements;" Span., "vestido—vestido;" Vulg., "vestimentum—vestimentum;" Mont., "vestimentum—vestimenta." So Eras. and Castalio. Iber., "vestido—vestidos;" De Wette, "Kleid—Kleid;" Belg., "kleed—kleederen." The E. V. copies Tyndale.

[e] "I shall be healed;" *σωθήσομαι.* Sharpe, Kend., Rob. (on *σώζω*). G. Fr., "je serai guérie."

[f] "her." "The article *τῷ,* joined with *σώματι,* is equivalent to the possessive pronoun," Kühner, § 244, 4. Hence "her" **is** not a supplement.

KING JAMES' VERSION.

was possessed with the devil, and *also* concerning the swine.

17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit, Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

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l "how much;" ὅσα. Wakef., Kend., Dick., Rob. (ὅσος). De Wette, "wie viel."

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KING JAMES' VERSION.

22 And behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee,* come and lay thy hands on her, that she may be healed; and she shall live.

24 And *Jesus* went with him; and much people followed him, and thronged him.

25 And a certain woman which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment:

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

GREEK TEXT.

τῶν ἀρχισυναγώγων, ὀνόματι
Ἰάειρος, καὶ ἰδὼν αὐτὸν, πίπτει
πρὸς τοὺς πόδας αὐτοῦ· 23 καὶ
παρεκάλει αὐτὸν πολλὰ, λέγων,
Ὅτι τὸ θυγάτριόν μου ἐσχάτως
ἔχει· ἵνα ἐλθὼν ἐπιθῇς αὐτῇ τὰς
χεῖρας, ὅπως σωθῇ καὶ ζήσεται.
24 Καὶ ἀπῆλθε μετ' αὐτοῦ· καὶ
ἠκολούθει αὐτῷ ὄχλος πολὺς,
καὶ συνέθλιβον αὐτόν.
25 Καὶ γυνή τις οὖσα ἐν ῥύσει
αἵματος ἔτη δώδεκα, 26 καὶ πολ-
λὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν,
καὶ δαπανήσασα τὰ παρ' ἑαυτῆς
πάντα, καὶ μηδὲν ὠφεληθεῖσα,
ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλ-
θοῦσα, 27 ἀκούσασα περὶ τοῦ
Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ
ὄπισθεν, ἥψατο τοῦ ἱματίου αὐ-
τοῦ· 28 ἔλεγε γὰρ, Ὅτι, κἂν
τῶν ἱματίων αὐτοῦ ἅψωμαι, σω-
θήσομαι. 29 Καὶ εὐθέως ἐξη-
ράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς,
καὶ ἔγνω τῷ σώματι ὅτι ἴαται

REVISED VERSION.

there cometh one of the rulers
of the synagogue, Jairus by
name, and when he saw him, he
fell at his feet, and [t]entreated 23
him [u]earnestly, saying, My lit-
tle daughter is at the point of
death: *I pray thee,* come and
lay thy hands on her, that she
may be healed and she [v]will
live. And [w]he went with him; 24
and a great crowd followed
him and [x]pressed on him. And 25
a certain woman [y]who had had
an issue of blood twelve years,
and had suffered [z]much from 26
many physicians, and had spent
all that she had, and [a]was not
at all benefited, but rather grew
worse, [b]having heard of Jesus, 27
came in the crowd behind and
touched his garment: for she 28
said, [c]If I may but touch his
[d]garments, [e]I shall be healed.
And immediately the fountain 29
of her blood was dried up; and
she felt in [f]her body that she

rendered "by the sea-side," E. V., Matt. 13:1. Mark 2:13; 4:1. Acts 10:6. The phrase should (as far as propriety will allow) be rendered uniformly.

[t] "entreated." See v. 17, note f.

[u] "earnestly;" *πολλά.* See v. 10, note t. Greenf., "vehemently."

[v] "will live." Kend., Sharpe.

[w] "he went;" *ἀπῆλθε.* Wesley, Sharpe, Tyndale, Cranmer, Geneva. S. Fr., "il s'en alla;" Iber., "I se fué;" Belg., "hij ging;" De Wette, "er ging." As the nominative is not expressed in the text, and as there is no obscurity as to the agent, "he" should be employed instead of the supplement "*Jesus.*"

[x] "pressed on;" *συνέθλιβον.* Dick., Wakefield. Rob. (*in verbo*), "*to press upon* a person in a crowd;" Liddell, "to press." "To throng" is obsolete. See on *θλίβω* ch. 3:9, note.

[y] "who had had;" *οὖσα.* Wesley, Pechy. The participle (aorist) *δαπανήσαντα,* in the next clause, is properly rendered in the E. V. by the pluperf. "had spent." The tense of the equivalent of *οὖσα* should be in that tense. Our *usus loquendi* demands this. *Εἰμί* is defective, having no aorist or pluperfect.

[z] "much;" *πολλά.* Wakef., Dick., Kend., Pechy, Sharpe, Camp., Thom., Rob.

[a] "was not at all benefited;" *μηδὲν ὠφεληθεῖσα.* Kend., Pechy, "was nothing benefited;" Rob., "*μηδέν,* as adverb, not at all." So Liddell. "Bettered" is no longer current.

[b] "having heard;" *ἀκούσασα.* Wakefield, Pechy, Thomson, Sharpe.

[c] "If I may but touch;" *κἂν—ἅψωμαι.* Tyndale, Cranmer, Geneva, Sharpe, Pechy, Dick. Rob. on *κἄν,* "if—but." So Wakef., Thom. Camp., "if—but."

[d] "garments;" *ἱματίων.* Pechy. So the singular *ἱμάτιον,* v. 27, is rendered "garment" in the E. V. There is no necessity for changing the rendering here. In other versions, the word, in these verbs, is rendered uniformly. S. Fr., "vêtement—vêtements;" Span., "vestido—vestido;" Vulg., "vestimentum—vestimentum;" Mont., "vestimentum—vestimenta." So Eras. and Castalio. Iber., "vestido—vestidos;" De Wette, "Kleid—Kleid;" Belg., "kleed—kleederen." The E. V. copies Tyndale.

[e] "I shall be healed;" *σωθήσομαι.* Sharpe, Kend., Rob. (on *σώζω*). G. Fr., "je serai guérie."

[f] "her." "The article *τῷ,* joined with *σώματι,* is equivalent to the possessive pronoun," Kühner, § 244, 4. Hence "her" **is** not a supplement.

KING JAMES' VERSION.

30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman, fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

35 While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master any further?

36 As soon as Jesus heard the

GREEK TEXT.

ἀπὸ τῆς μάστιγος. 30 *καὶ εὐθέως*
ὁ Ἰησοῦς ἐπιγνοὺς ἐν ἑαυτῷ τὴν
ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν,
ἐπιστραφεὶς ἐν τῷ ὄχλῳ, ἔλεγε,
Τίς μου ἥψατο τῶν ἱματίων;
31 *Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ*
αὐτοῦ, Βλέπεις τὸν ὄχλον συν-
θλίβοντά σε, καὶ λέγεις, Τίς μου
ἥψατο; 32 *Καὶ περιεβλέπετο*
ἰδεῖν τὴν τοῦτο ποιήσασαν. 33 *ἡ*
δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα,
εἰδυῖα ὃ γέγονεν ἐπ' αὐτῇ, ἦλθε
καὶ προσέπεσεν αὐτῷ, καὶ εἶπεν
αὐτῷ πᾶσαν τὴν ἀλήθειαν. 34 *ὁ*
δὲ εἶπεν αὐτῇ, Θύγατερ, ἡ πίστις
σου σέσωκέ σε· ὕπαγε εἰς εἰρή-
νην, καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μά-
στιγός σου. 35 *Ἔτι αὐτοῦ λα-*
λοῦντος, ἔρχονται ἀπὸ τοῦ ἀρχι-
συναγώγου, λέγοντες, Ὅτι ἡ
θυγάτηρ σου ἀπέθανε· τί ἔτι
σκύλλεις τὸν διδάσκαλον; 36 *Ὁ*
δὲ Ἰησοῦς εὐθέως ἀκούσας τὸν

REVISED VERSION.

was healed of that plague. And 30
[g]immediately, Jesus knowing in
himself that [h]the power had
gone out of him, [i]turned round
in the crowd, and said, Who
touched my [j]garments? And 31
his disciples said to him, Thou
seest the crowd [k]pressing on
thee, and sayest thou, Who
touched me? And [l]he was 32
looking round to see her who
had done this. But the woman 33
fearing and trembling, know-
ing what [m]had been done [n]to
her, came and fell down before
him, and told him all the truth.
And he said to her, Daughter, 34
thy faith [o]hath healed thee; go
in peace and be whole of thy
plague. While he was [p]still 35
speaking, there came [q]*some* from
the house of the ruler of the syn-
agogue, who said, Thy daughter
is dead; why troublest thou
[r]the teacher any further? [s]But 36
as soon as Jesus heard the word

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[g] "immediately." This place is properly given to the adverb by Kendrick. If placed after Jesus, it is made to qualify "knowing," whereas it belongs to "turned round;" in other words, *εὐθέως* is to be construed not with *ἐπιγνοὺς*, but with *ἐπιστραφεὶς*. · So Sharpe, "And straightway Jesus," etc.; Thomson, "turning about immediately."

[h] "The power." Pechy, Rob. The article is retained by Wesley, Sharpe, Thom., S. Fr., De Wette, Span., Iber., Belg., Luther. *Δύναμις*, here, implies *that power* by which miracles were wrought, and which is thus defined Rom. 15 : 19, *δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος Θεοῦ*. See Rob. (*δύναμις*.) As the noun is entirely *definite*, it should have the article. Fritzsche, "vim sanatricem." Marginal note, "*or*, the power that had gone out of him."

[i] "turned round;" *ἐπιστραφεὶς*. Sharpe, Pechy, Thomson. Kend., "turned about." It is unnecessary to place the equivalent of *ἑαυτόν* (which is understood in constructions of this kind) in the Revision. The idiom of our language leaves "himself" to be supplied by the mind of the reader. In this respect, our *usus loquendi* is like that of the Greek. "Round" is used euphoniâ grâtiæ.

[j] "garments." See v. 28, note c.

[k] "pressing on." See v. 24, note y.

[l] "he was looking round;" *περιεβλέπετο*. Wakefield. Beza, "circumspiciebat;" S. Fr., "il regardait tout autour." This usual rendering of the imperfect, as implying *continued action*, is exact. Trollope, (Gram.) p. 129 (2). Rost, (Gram.) § 116 (10).

[m] "had been done;" *γέγονεν*. Thom., Pechy, Wakef., Kend use the pluperf.

[n] "to her;" *ἐπ' αὐτῇ*. Bloomf., Kend., Wakef., Pechy.

[o] "hath healed;" *σέσωκέ*. See v. 28, note c. Kend., Sharpe. Rob., *σώζω* (2).

[p] "While he was still speaking;" *Ἔτι αὐτοῦ λαλοῦντος*. Kend., Pechy, Wakef., Dick., Thomson, "Now while he was speaking." Vulg., Beza, "adhuc eo loquente."

[q] "*some* came from *the house* of the ruler of the synagogue." Wakef. and Pechy have properly used the supplement *some*, as *τίνας* is *understood* before *ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου*. Fritz. and Bloomf. By this *arrangement*, the passage is rendered more harmonious and perspicuous.

[r] "the teacher." See ch. 4 : 38, note z.

[s] "But;" *Δὲ*. Wakef., Dick. Vulg., Eras., Beza, "autem;" Castal., "at;" S. Fr., "mais;" Span., "mas;" Ital., "ma;" Luther, De Wette, "aber." The particle is obviously *adversative*.

KING JAMES' VERSION.

word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn. But, when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her: Talitha-cumi: which is, being interpreted, Damsel, (I say unto thee) arise.

42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.

GREEK TEXT.

λόγον λαλούμενον λέγει τῷ ἀρχι-
συναγώγῳ, Μὴ φόβου, μόνον
πίστευε. 37 Καὶ οὐκ ἀφῆκεν
οὐδένα αὐτῷ συνακολουθῆσαι, εἰ
μὴ Πέτρον καὶ Ἰάκωβον καὶ
Ἰωάννην τὸν ἀδελφὸν Ἰακώβου.
38 καὶ ἔρχεται εἰς τὸν οἶκον τοῦ
ἀρχισυναγώγου, καὶ θεωρεῖ θό-
ρυβον, κλαίοντας καὶ ἀλαλάζον-
τας πολλά. 39 καὶ εἰσελθὼν λέ-
γει αὐτοῖς, Τί θορυβεῖσθε καὶ
κλαίετε; τὸ παιδίον οὐκ ἀπέ-
θανεν, ἀλλὰ καθεύδει. 40 Καὶ
κατεγέλων αὐτοῦ. ὁ δὲ ἐκβαλὼν
ἅπαντας, παραλαμβάνει τὸν πα-
τέρα τοῦ παιδίου καὶ τὴν μητέρα
καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπο-
ρεύεται ὅπου ἦν τὸ παιδίον ἀνα-
κείμενον. 41 καὶ κρατήσας τῆς
χειρὸς τοῦ παίδιου, λέγει αὐτῇ,
Ταλιθὰ, κοῦμι· ὅ ἐστι μεθερμη-
νευόμενον, Τὸ κοράσιον, (σοὶ
λέγω,) ἔγειραι. 42 Καὶ εὐθέως
ἀνέστη τὸ κοράσιον καὶ περιεπά-
τει, ἦν γὰρ ἐτῶν δώδεκα· καὶ ἐξέ-
στησαν ἐκστάσει μεγάλῃ. 43 καὶ

REVISED VERSION.

that was spoken, he saith to
the ruler of the synagogue,
Fear not, only believe. And 37
he suffered [t]no one to follow
him [u]except Peter, and James,
and John the brother of James.
And he cometh to the house of 38
the ruler of the synagogue, and
seeth [v]a tumult, [w]*and* those who
wept and wailed [x]much. And 39
[y]when he came in, he saith to
them, Why do ye make a tumult
and weep? [z]the child is not
dead, but sleepeth. And they 40
[a]laughed at him. But when he
had put them all out, he taketh
the father and the mother of
the child, and those with him,
and entereth in where [b]the
child was lying. And he took 41
[c]the child by the hand and
[d]saith to her, Talitha-cumi;
which is, being interpreted,
Damsel, (I say to thee) rise.
And immediately the damsel 42
rose and [e]walked about, for [f]she
was twelve years old. And
[g]they were greatly astonished.

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[t] "no one;" (οὐκ)—οὐδένα. Kendrick, Pechy, Wakefield, Sharpe.

[u] "except;" εἰ μὴ. Dick., Kend., Camp. So (E. V.) Matt. 19 : 9. John 19 : 11. Rom. 9 : 29. "Save" is obsolete. "But," which is often used for εἰ μὴ in the E. V., is, to say the least, *obsolescent.*

[v] "a tumult;" θόρυβον. Kend., Pechy, Sharpe. Iber., "un alboroto;" De Wette, "siehet Lärmen." There is nothing to demand the indefinite article here.

[w] "*and.*" As there is no conjunction in the text, this word should be italicized, as a supplement.

[x] "much;" πολλὰ. Rob. So (E. V.) ch. 1 : 45. John 14 : 30. Rom. 15 : 22; 16 : 12. 1 Cor. 16 : 19. "Greatly," in such constructions, is obsolete.

[y] "when he came in;" εἰσελθὼν. So ἐλθὼν—εἰς, in the parallels, Matt. 9 : 23. Luke 8 : 51 (E. V.) See ch. 1 : 38, note.

[z] "the child;" τὸ παιδίον. Kend., Pechy, Rob. (*in verbo.*) The E. V. confounds this word with κοράσιον, which is properly rendered "damsel," in v. 41, 42. In all cases, except ch. 5 : 39, 40, παιδίον is rendered "child," or "little child," in the E. V.

[a] "laughed at;" κατεγέλων. Sharpe, Kend., Wakef., Thom. The verb occurs only here, Matt. 9 : 24, and Luke 8 : 53. It has no greater force, in consequence of the use of κατὰ, than "to laugh at." "To laugh to scorn," is no longer in use. As an alternative rendering, "derided."

[b] "the child." See v. 39, note b.

[c] "the child." See v. 39, note b.

[d] "saith;" λέγει. Sharpe, Pechy, Wakef., Thomson. Vulg. Mont., Eras., "ait;" Beza, Castal., "dicit."

[e] "walked about;" περιεπάτει. Rob. (*in verbo*), Thomson Bretsch., "*abambulo, deambulo;*" De Wette, "wandelte umher."

[f] "she was twelve years old;" ἦν—ἐτῶν δώδεκα. Wesley, Wakef., Camp., Thom., Sharpe, Pechy.

[g] "they were greatly astonished;" ἐξέστησαν ἐκστάσει μεγάλῃ. A literal translation, like that of the E. V., introduces a Hellenistic or Hebrew idiom, which will always appear unnatural

KING JAMES' VERSION.

43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

CHAP. VI.

AND he went out from thence, and came into his own country; and his disciples follow him.

2 And when the sabbath-day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

3 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*.

GREEK TEXT.

διεστείλατο αὐτοῖς πολλὰ, ἵνα
μηδεὶς γνῷ τοῦτο· καὶ εἶπε δοθῆ-
ναι αὐτῇ φαγεῖν.

CHAP. VI.

ΚΑΙ ἐξῆλθεν ἐκεῖθεν, καὶ ἦλ-
θεν εἰς τὴν πατρίδα αὐτοῦ· καὶ
ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ
αὐτοῦ· 2 καὶ γενομένου σαββά-
του, ἤρξατο ἐν τῇ συναγωγῇ δι-
δάσκειν· καὶ πολλοὶ ἀκούοντες
ἐξεπλήσσοντο, λέγοντες, Πόθεν
τούτῳ ταῦτα; καὶ τίς ἡ σοφία ἡ
δοθεῖσα αὐτῷ, ὅτι καὶ δυνάμεις
τοιαῦται διὰ τῶν χειρῶν αὐτοῦ
γίνονται; 3 οὐχ οὗτός ἐστιν ὁ
τέκτων, ὁ υἱὸς Μαρίας, ἀδελφὸς
δὲ Ἰακώβου καὶ Ἰωσῆ καὶ Ἰούδα
καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ
ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς;
Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.
4 ἔλεγε δὲ αὐτοῖς ὁ Ἰησοῦς, Ὅτι
οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ
ἐν τῇ πατρίδι αὐτοῦ, καὶ ἐν τοῖς
συγγενέσι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.

REVISED VERSION.

And he charged them [h]strictly 43
that [i]no one should know it,
and commanded that something
should be given her to eat.

CHAP. VI.

AND he went out from thence, 1
and came into [a]his own coun-
try; and his disciples follow
him. And [b]the sabbath having 2
come, he began to teach in the
synagogue; and many hearing
him were astonished, [c]and said,
From whence hath this *man*
these things? and what wis-
dom *is* this which is given to
him, that even such mighty
works are wrought by his
hands? Is not this the car- 3
penter, the son of Mary, the
brother of James, and Joses,
[d]and Judas, and Simon, and are
not his sisters here with us?
And [e]they had a difficulty as to
him. But Jesus said to them, 4
A prophet is not without honor,
[f]except in his own country and
among his own [g]kindred, and
in his own house. And he 5
could do no mighty work there,
[h]except that he laid his hand
on a few sick [i]*persons* and heal-

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to English readers. Pechy recommends the above phrase. De Wette, "sie geriethen in grosses Erstaunen."

[h] "strictly;" *πολλὰ.* See ch. 3 : 12, note t.

"no one;" *μηδεὶς.* Rob., Sharpe, Kend., Pechy, Thomson. S. Fr., "personne ne;" Span. and Iber., "nadie;" De Wette, "niemand."

[a] "his own." The translators of the E. V. read *αὑτοῦ* instead of *αὐτοῦ* ("his") which last is found in Bagster's text. Bloomf. has *αὐτοῦ,* while the Elzevir, Mill, Montanus, Wilson, Erasmus, Robinson (Harmony,) have *αὑτοῦ.* So Griesb., Scholz, Knapp, and Titt. In v. 4, Bagster has, *ἐν τῇ πατρίδι αὐτοῦ.* Vulg., Mont., Eras. (Latin), Beza, Castal., all have "suam," not "ejus."

[b] "the sabbath having come;" *γενομένου σαββάτου.* See ch. 1 : 21, 32, notes.

[c] "and said;" *λέγοντες.* Thom., Camp. S. Fr., "disaient." Perspicuity demands the finite verb here.

[d] "and Judas;" *καὶ Ἰούδα.* No preposition is necessary before this name. It is in the genitive (Doric form), and has *Ἰούδας,* as its nominative. Hence, "Judas" is the proper orthography in English, unless we follow that mode of spelling which has been adopted in the O. T. (from the Hebrew.) In that case, "Judah," Camp., Wakef., Sharpe, Thom., have "and Judas."

[e] "they had a difficulty as to him," *ἐσκανδαλίζοντο ἐν αὐτῷ.* Sharpe, "they found a difficulty in him." The thought presented here is, that they could not reconcile the humble condition of Jesus with *their* ideas of the Messiah. There is no evidence that their anger was excited, as the *present sense* of the word "offend" implies. They were rather confounded at the *difficulty,* which his case presented. These persons could not be said "to revolt" from Christ, for they had never been among his professed followers. As the verb does not admit *an uniform rendering,* unless in the literal sense "to stumble, we are obliged to vary the translation, so as to present the thought by appropriate phrases, which will meet the *exigentia loci.* See ch. 4 : 17, note. Alternative, "they were perplexed about him."

[f] "except;" *εἰ μὴ.* Rob. See ch. 5 : 37, note v. Kendrick, Pechy, Camp.

[g] "kindred;" *συγγενέσι.* Rob., Wesley, Dick., Pechy, Kend., Thom., L. Tomson, Rheims.

[h] "except;" *εἰ μὴ.* Rob. See ch. 5 : 37, note v.

[i] "*persons.*" This is properly a supplement. Kend., Dick.

KING JAMES' VERSION.

6 And he marvelled because of their unbelief. And he went round about the villages teaching.

7 And he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8 And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse:

9 But *be* shod with sandals; and not put on two coats.

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet, for a testimony against them. Verily, I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.

GREEK TEXT.

5 *Καὶ οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι, εἰ μὴ ὀλίγοις ἀῤῥώστοις ἐπιθεὶς τὰς χεῖρας, ἐθεράπευσε.* 6 *καὶ ἐθαύμαζε διὰ τὴν ἀπιστίαν αὐτῶν· καὶ περιῆγε τὰς κώμας κύκλῳ διδάσκων.*

7 *ΚΑΙ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο, καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων.* 8 *καὶ παρήγγειλεν αὐτοῖς, ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν, εἰ μὴ ῥάβδον μόνον· μὴ πήραν, μὴ ἄρτον, μὴ εἰς τὴν ζώνην χαλκόν·* 9 *ἀλλ' ὑποδεδεμένους σανδάλια· καὶ μὴ ἐνδύσησθε δύο χιτῶνας.* 10 *Καὶ ἔλεγεν αὐτοῖς, Ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν.* 11 *καὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς, μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν, ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν, εἰς μαρτύριον αὐτοῖς. ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόῤῥοις ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πό-*

REVISED VERSION.

ed *them*. And [j]he wondered 6
[k]on account of their unbelief,
and he [l]went round the villages
teaching. And he called [m]to 7
him the twelve, and began to
send them forth [n]two by two;
and gave them power over [o]the
unclean spirits; and command- 8
ed them that they should take
nothing for *their* journey, [p]ex-
cept a staff only; no [q]bag, no
bread, no money in their [r]gir-
dle; but *be* shod with sandals, 9
and not put on two coats. And 10
he said to them, [s]Wherever ye
enter into a house, there [t]re-
main till ye depart from that
place. And whoever shall not 11
receive you, nor hear you, when
ye depart thence, shake off the
dust under your feet, for a testi-
mony [u]to them. [uu]Truly, [v]it will
be more tolerable for Sodom [w]or
Gomorrah in the day of judg-
ment, than for that city. And 12

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[j] "he wondered." See ch. 5 : 20, note p.

[k] "on account of;" *διὰ* (*cum accusat.*) "Because of" is obsolete. As an alternative rendering, "at (their unbelief)."

[l] "went round the villages;" *περιῆγε τὰς κώμας*. Kendrick. *Κύκλῳ* is to be joined to *περιῆγε*, not *κώμας*. It is often subjoined by classical writers to verbs compounded with *περὶ*. See Bloomf., *in loco*.

[m] "to *him*." See ch. 3 : 13, note.

[n] "two by two;" *δύο δύο*. By Hebraism instead of the classic *ἀνὰ δύο*. So Kend., Sharpe, Camp.

[o] "the." *Τῶν* occurs both before the noun and adjective. It is properly retained by Sharpe, Dick., Camp., Pechy, Thom., S. Fr., Iber., Span., Luther, De Wette, Belg., Ital.

[p] "except;" *εἰ μή*. See ch. 5 : 37, note v.

[q] "bag." Dick., Camp., Pechy, Rob. "Scrip" is obsolete.

[r] "girdle;" *ζώνην*. Wakefield, Dick. De Wette, "in den Gürtel;" Belg., "in den gordel." Rob. says, "the fold of the girdle sewed as a pocket or purse for money."

[s] "Wherever ye enter;" *Ὅπου ἐὰν εἰσέλθητε*. Wakefield, Sharpe. So (E. V.) Mark 14 : 14. So with the relative adverb and subj., Matt. 8 : 19; 24 : 28; 26 : 13. Rob. (*ὅπου*); Liddell. Wesley, "Wheresoever ye," etc.

[t] "remain;" *μένετε*. Kend., Dick. Beza, "manete." This is a common rendering of this verb in the N. T. "Abide" is *obsolescent*.

[u] "to them;" *αὐτοῖς*. Tyndale, Cranmer, Geneva, Wiclif, Wakef., Pechy, Newcome, Scholefield (quoted by Pechy). Fritzsche, "iis;" Vulg., Eras., "in testimonium eis;" Castal., "sit eis testimonio;" S. Fr., "pour leur être en témoignage;" De Wette, "ihnen;" Iber., "à ellos."

[uu] "Truly;" *Ἀμὴν*. See ch. 3 : 28, note.

[v] "it will be;" *ἔσται*. Kend., Thom.

[w] "or;" *ἤ*. So marg. of E. V. Geneva, L. Tom. Beza, Montanus, Eras., "aut;" Span., "ó." The rendering "and," as though *καὶ* occurred in the text, was derived from Matt. 10 : 15, where the reading is, *Σοδόμων καὶ Γομόῤῥων*.

KING JAMES' VERSION.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, and anointed with oil many that were sick, and healed *them.*

14 And king Herod heard *of him,* (for his name was spread abroad,) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 But when Herod heard *thereof,* he said, It is John, whom I beheaded: he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for He-

GREEK TEXT.

λει ἐκείνῃ. 12 Καὶ ἐξελθόντες
ἐκήρυσσον ἵνα μετανοήσωσι·
13 καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀῤῥώστους καὶ ἐθεράπευον.
14 Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, (φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ,) καὶ ἔλεγεν, Ὅτι Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν ἠγέρθη, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ.
15 Ἄλλοι ἔλεγον, Ὅτι Ἡλίας ἐστίν· ἄλλοι δὲ ἔλεγον, Ὅτι προφήτης ἐστὶν, ἢ ὡς εἷς τῶν προφητῶν.
16 Ἀκούσας δὲ ὁ Ἡρώδης εἶπεν, Ὅτι ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτός ἐστιν· αὐτὸς ἠγέρθη ἐκ νεκρῶν.
17 Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησε τὸν Ἰωάννην, καὶ ἔδησεν αὐτὸν ἐν τῇ φυλακῇ, διὰ

REVISED VERSION.

they went out and preached that
[x]*men* should repent. And they 13
cast out many demons, and
anointed with oil many that
were sick, and healed *them.* And 14
king Herod heard *of him* (for
his name [y]had become [z]known)
and he said, [a]John [b]the Immerser [c]hath risen from the
dead and therefore mighty
works [d]are active in him.
Others said, [e]It is Elijah. And 15
others said, [e]It is a prophet, [f]as
one of the prophets. But when 16
Herod heard [g]*of him,* he said,
[h]This is John whom I beheaded; he [i]hath risen from the
dead. For Herod himself had 17
sent forth and [j]laid hold of
John and bound him in [k]the

[x] "*men.*" This word is a supplement, and is, therefore, *italicized.*

[y] "had become;" ἐγένετο. Kend. The *sense* of this verb, *fieri,* is appropriate here. Vulg., Beza, Castal., "factum erat;" De Wette, "ward (bekannt)." "Aorist in narration is often equivalent to pluperfect," Butt., §137 : 3. See ἔλεγε, ch. 5 : 8.

[z] "known;" φανερὸν. Kendrick, Pechy. Iber., "público." Rob. So (E. V.) Matt. 12 : 16. Mark 3 : 12.

[a] "That," which occurs in the E. V. before "John," is dropped, as ὅτι is here a mere sign of *quotation.* See Rob. (ὅτι.) It is omitted by Wesley, Wakef., Dick., Camp., Thom., Q., Kendrick, Pechy. With these agree Eras., Beza, Castal., S. Fr., Span., Iber., Ital., Belg., De Wette, Tyndale, Cranmer, Geneva. This particle is similarly used twice in v. 15, and should not be translated.

[b] "the Immerser;" ὁ Βαπτίζων. A. Camp., Q., Iber. Belg., "die daar doopte;" Luther and De Wette, "der Täufer." Greenfield's Heb. N. T., הַטֹּבֵל. The participle with the article has the force of a substantive. It is equivalent to the substantive, ὁ βαπτιστής. See τοῦ βαπτιστοῦ, vv. 24, 25. See ch. 1 : 6, note. Rob., Bretsch.

[c] "hath risen." The perf. and first aorist pass. of this verb usually have the active signification, "to arise." So (E. V.) Matt. 8 : 15, ἠγέρθη, "she arose." *Ibid.* Matt. 9 : 25; 2 : 13, 14, 21; 9 : 7, 19, etc. Rob.

[d] "are active;" ἐνεργοῦσιν. Rob., "to work," "to do," "to be active." So Liddell. The verb often has the sense of *working so as to produce a desired result.* "*Working effectually,*" *efficio.* Bretsch. Δύναμις, in this clause, is by a metonymy, used for the *energy* or *power* by which miracles were wrought. A less literal translation would present the thought more clearly to English readers, "mighty works are wrought by him." This is submitted for consideration. It is nearly the language of Wakefield. Dick., Campbell, Pechy, and Thom. have, "miracles are performed by him." Sharpe, "the mighty powers work in him."

[ee] "that." See v. 14, note.

[f] "or," which occurs in the E. V., is omitted on the ground that ἢ does not belong to the text. It is rejected by Griesbach, Scholz, Titt., Knapp, Lachmann, Tischendorf, Rob. (Harmony), Bloomf. It is not recognized by the Syriac, or Vulgate.

[g] "*of him.*" This supplement is appropriate here, as it is in v. 14, especially as we have ἤκουσεν ὁ βασιλεὺς Ἡρώδης there, and ἀκούσας δὲ ὁ Ἡρώδης here. So Wakef., Pechy.

[h] "this;" οὗτος. Wesley, Dick. The usual signification of this demonstrative, especially with a relative sentence. Rob.

[i] "hath risen;" ἠγέρθη. See v. 14, note.

[j] "laid hold of;" ἐκράτησε. See ch. 3 : 21, note.

[k] "the prison;" τῇ φυλακῇ. The article is retained on the ground that the noun is *specific,* as it refers to the fortress of

KING JAMES' VERSION.

rodias' sake, his brother Philip's wife: for he had married her.

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not:

20 For Herod feared John, knowing that he was a just man and an holy, and observed him: and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief *estates* of Galilee;

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me

GREEK TEXT.

*Ἡρωδιάδα τὴν γυναῖκα Φιλίππου
τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν
ἐγάμησεν. 18 ἔλεγε γὰρ ὁ Ἰω-
άννης τῷ Ἡρώδῃ, Ὅτι οὐκ ἔξε-
στί σοι ἔχειν τὴν γυναῖκα τοῦ
ἀδελφοῦ σου. 19 Ἡ δὲ Ἡρω-
διὰς ἐνεῖχεν αὐτῷ, καὶ ἤθελεν
αὐτὸν ἀποκτεῖναι· καὶ οὐκ ἠδύ-
νατο. 20 ὁ γὰρ Ἡρώδης ἐφο-
βεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν
ἄνδρα δίκαιον καὶ ἅγιον, καὶ
συνετήρει αὐτόν· καὶ ἀκούσας
αὐτοῦ, πολλὰ ἐποίει, καὶ ἡδέως
αὐτοῦ ἤκουε. 21 καὶ γενομένης
ἡμέρας εὐκαίρου, ὅτε Ἡρώδης
τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποί-
ει τοῖς μεγιστᾶσιν αὐτοῦ καὶ τοῖς
χιλιάρχοις καὶ τοῖς πρώτοις τῆς
Γαλιλαίας, 22 καὶ εἰσελθούσης
τῆς θυγατρὸς αὐτῆς τῆς Ἡρω-
διάδος, καὶ ὀρχησαμένης, καὶ
ἀρεσάσης τῷ Ἡρώδῃ καὶ τοῖς
συνανακειμένοις, εἶπεν ὁ βασι-
λεὺς τῷ κορασίῳ, Αἴτησόν με ὃ*

REVISED VERSION.

prison [l]for the sake of Herodi-
as, his brother Philip's wife;
for he had married her. For 18
John had said to Herod, It is
not lawful for thee to have thy
brother's wife. [m]So Herodias 19
[n]had a grudge against him and
would have killed him; [o]and
yet could not: for Herod feared 20
John, knowing that he was [p]a
just and holy man, and observ-
ed him; and when he heard
him, he did many things, and
heard him gladly. And a con- 21
venient [q]day having come, [r]when
Herod on his birth-day made a
supper [s]for his lords and [t]com-
manders and [u]the chief men of
Galilee; and when the daugh- 22
ter of [v]the same Herodias came
in, and danced, and pleased He-
rod and those [w]who reclined
with him at table, the king
said to the damsel, Ask [x]me

Machærus, in which John was confined. Josephus, Antiq., B. 18 : 5, § 2. So the article is found in the parallel, Luke 3 : 20. Belg., "de gevangenisse;" Luther, "in das Gefängniss;" S. Fr., "la prison;" Span. and Iber., "la cárcel."

l "for the sake of Herodias." Pechy. *Euphony* and *perspicuity* demand this arrangement.

m "so;" *δὲ*. This particle is merely continuative, and may be rendered by "so," "now," etc. See Rob. Thus Wakef., "so that." S. Fr., "or."

n "had a grudge;" *ἐνεῖχεν*. Pechy, Bloomf. The subject of this verb, when expressive of hostile feeling, is *χόλον*, "rage," or *κότον*, "grudge." Bloomf. deems the latter appropriate here. Alternative, "was enraged against him."

o "and yet;" *καὶ*. Rob. notices the force of *καὶ* in cases like the present, "apparently adversative, but only when the thought is clear in itself, without the aid of an adversative particle, *and yet*, and *nevertheless*." "Rarely in a strong antithesis without a negative, *καὶ* may be given by *but*, though not necessarily."

p "a just and holy man." This is the proper order in English. Kend., Wesley, Wakef., Dick., Campbell, Thom. A similar arrangement is found in Belg., "een rechtvaardig ende heilig man." De Wette, "einen gerechten und heiligen Mann."

q "day having come;" *γενομένης ἡμέρας*. "Having" is used here instead of "being" as in the similar construction *ὀψίας γενομένης* (ch. 1 : 32), on the ground that the auxiliary "have" and its inflections should be used with intransitive verbs. See ch. 1 : 38. Webster, Introd., p. iv. Span., "habiendo venido."

r "when;" *ὅτε*. Rob., Wesley, Wakefield, Sharpe, Campbell, Thom.

s "for his lords;" *τοῖς μεγιστᾶσιν αὐτοῦ*. Wesley, Sharpe, Camp., and Thom. have "for" before the noun. "To" is not according to present usage.

t "commanders;" *χιλιάρχοις*. Rob. This word here, and in other instances, is used *generically;* "commander" is its equivalent. "Captain" was *formerly* employed, in the same sense.

u "chief men;" *πρώτοις*. Sharpe, Rob. "Estates" is obsolete. S. Fr., "principaux;" Iber., "á los primeros."

v "the same;" *αὐτῆς τῆς*. Thom., "this same." Some later Eng. translators omit *αὐτῆς*. Although "the said" may answer the purpose of defining the noun, still, the expression is antiquated, unless in the language of jurisprudence.

w "who reclined—at table." See ch. 2 : 15, note.

x "of" is superfluous after "ask." Correct usage leaves it to be supplied by the reader's mind.

KING JAMES' VERSION.

whatsoever thou wilt, and I will give *it* thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me, by and by, in a charger, the head of John the Baptist.

26 And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison;

28 And brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother.

29 And when his disciples heard

GREEK TEXT.

ἐὰν θέλῃς, καὶ δώσω σοί· 23 καὶ ὤμοσεν αὐτῇ, Ὅτι ὃ ἐάν με αἰτήσῃς, δώσω σοὶ, ἕως ἡμίσους τῆς βασιλείας μου. 24 Ἡ δὲ ἐξελθοῦσα εἶπε τῇ μητρὶ αὐτῆς, Τί αἰτήσομαι; Ἡ δὲ εἶπε, Τὴν κεφαλὴν Ἰωάννοῦ τοῦ Βαπτιστοῦ. 25 Καὶ εἰσελθοῦσα εὐθέως μετὰ σπουδῆς πρὸς τὸν βασιλέα, ᾐτήσατο, λέγουσα, Θέλω ἵνα μοι δῷς ἐξ αὐτῆς ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ Βαπτιστοῦ. 26 Καὶ περίλυπος γενόμενος ὁ βασιλεὺς, διὰ τοὺς ὅρκους καὶ τοὺς συνανακειμένους οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι. 27 καὶ εὐθέως ἀποστείλας ὁ βασιλεὺς σπεκουλάτωρα ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ. 28 ὁ δὲ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ, καὶ ἤνεγκε τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι, καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ· καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. 29 Καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθον, καὶ

REVISED VERSION.

whatever thou wilt, and I will
give *it* [y]to thee. And he swore 23
to her, Whatever thou shalt
ask me, I will give *it* [z]to thee,
[a]even to the half of my king-
dom. And she went out, and 24
said to her mother, What shall
I ask? And she said, The head
of John [b]the Immerser .And she 25
came in immediately with haste
to the king, and asked, saying, I
will that thou [c]wouldst give me
[d]forthwith [dd]on a platter the head
of John [e]the Immerser. And the 26
king was [f]exceedingly sorry;
yet, [g]on account of his [h]oaths,
and of those [i]who reclined with
him at table, he would not reject
her. And immediately the king 27
sent [j]one of his guard and com-
manded his head to be brought;
and he went and beheaded him
in the prison; and brought his 28
head [k]on a platter, and gave it
to the damsel; and the damsel
gave it to her mother. And 29
when his disciples heard *of it*,

---

[y] "to thee;" δώσω σοί. The preposition *must be expressed* before the objective, in all cases where that case is separated by a word, or words, from *verbs of giving*, etc. Such is "the existing state of our language." Thus in a biblical phrase, "I will surely give the tenth to thee," Gen. 28 : 22. If we change the order, the preposition must be dropped, "I will surely give thee the tenth."

[z] "to thee." See last note.

[a] "even to;" ἕως. Thom. So (E. V.) Luke 2 : 15. The later Greek writers often omit the preposition which belongs to the noun limited by ἕως, leaving it to be supplied by the mind. See Rob., ἕως.

[b] "the Immerser." See v. 14, note.

[c] "wouldst." This word is inserted, in conformity with present usage

[d] "forthwith;" ἐξ αὐτῆς (ὥρας subauditur). Kend., Pechy.

[dd] "on a platter;" ἐπὶ πίνακι. Kend., Q., Rob. So (E. V.) Luke 11 : 39. Ἐπὶ, in this case, is rendered "on" by Sharpe and Wakef. See Rob. (ἐπὶ.)

[e] "the Immerser. See v. 14, note.

[f] "exceedingly." This is the proper orthography of the adverb, and should be adopted uniformly. So Kend., Dick. The orthography is varied in different parts of the E. V.

[g] "on account of;" διὰ (*cum accus.*) Kend., Rob. See ch. 2 : 4, note.

[h] "oaths;" ὅρκους. Wakef., Dick., Sharpe, Thom., Pechy. S. Fr., "serments;" Iber., "juramentos;" Belg., "de eeden;" Syriac, ܡܘܡܬܐ (fem. plural). The rendering "oath" seems to have originated in the *juramentum* of the Vulgate.

[i] "who reclined." See ch. 2 : 15, note.

[j] "one of his guard;" σπεκουλάτωρα. Wesley, Wakefield, "one of his guards;" De Wette, "einem Trabanten." The word (the Latin *speculator* or *spiculator*) designates a life-guard man. Such soldiers often acted—as they now do in the East—as executioners. Robinson. Fritzsche derives it from the Latin *speculari*.

[k] "on a platter." See v. 22, note.

KING JAMES' VERSION.

of it, they came and took up his corpse, and laid it in a tomb.

30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep

GREEK TEXT.

ἦραν τὸ πτῶμα αὐτοῦ, καὶ ἔθηκαν αὐτὸ ἐν τῷ μνημείῳ.

30 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα, καὶ ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν.
31 καὶ εἶπεν αὐτοῖς, Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον, καὶ ἀναπαύεσθε ὀλίγον. Ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοὶ, καὶ οὐδὲ φαγεῖν ηὐκαίρουν.
32 καὶ ἀπῆλθον εἰς ἔρημον τόπον τῷ πλοίῳ κατ' ἰδίαν.
33 Καὶ εἶδον αὐτοὺς ὑπάγοντας οἱ ὄχλοι, καὶ ἐπέγνωσαν αὐτὸν πολλοί· καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ, καὶ προῆλθον αὐτοὺς, καὶ συνῆλθον πρὸς αὐτόν.
34 καὶ ἐξελθὼν εἶδεν ὁ Ἰησοῦς πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι ἦσαν ὡς πρόβατα

REVISED VERSION.

they came and took up his corpse, and laid it in [l]a tomb.
And the apostles [m]came to- 30
gether to Jesus and told him all things, both what they had done, and what they had taught.
And he said to them, Come ye 31
yourselves apart into a desert place, and rest [n]a little while: for there were many coming and going, and they had [o]no leisure not even to eat.
And they departed into a desert 32
place [p]by the ship privately.
And [q]*the crowds* saw them [r]going 33
away, and many knew him and ran thither [s]by land [t]from all the cities, and outwent them
and came together to him. And 34
Jesus [u]coming forth, saw a great crowd, and was moved with compassion [v]towards them, because they were [w]like sheep

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[l] "a tomb." The article τῷ (μνημείῳ) is rejected by all editors from Matthæi to Scholz. See Bloomf.

[m] "came together;" συνάγονται. Kend., Wakefield, Rob. Bretsch., "*convenio*." So (E. V.) Matt. 27 : 62. Luke 22 : 66. Acts 13 : 44; 15 : 6; 20 : 7.

[n] "a little while;" ὀλίγον. "While" simply, is equivalent to "time." Ὀλίγον, if we suppose χρόνον understood, is properly rendered as above. As an alternative rendering, "a little." So Pechy. S. Fr., "un peu;" De Wette, "ein wenig;" Iber., "un poco."

[o] "no—even;" οὐδὲ. Pechy. Wakef., Sharpe. Rob. (οὐδὲ.) Beza, "ne—quidem;" S. Fr., "ne—pas même;" Iber., "ne—aun."

[p] "by the ship;" τῷ πλοίῳ. See ch. 4 : 1, note. As this is the *dative instrumentalis*, "by" is appropriate.

[q] "*the crowds*." Οἱ ὄχλοι of the Textus Receptus has been dropped by Griesb., Scholz, Knapp, Titt., Lach., Fritzsche, and Bloomf. It is not recognized by the Syriac, or Vulgate. It is regarded as spurious by Wesley, Sharpe, Campbell, and De Wette. The supplement "the crowds" is taken from the parallels Matt. 14 : 13, and Luke 9 : 11, where we have οἱ ὄχλοι. If we employ "they" as the nominative, the language is rendered ambiguous, as "they" occurs before "departed."

[r] "going away;" ὑπάγοντες. Pechy. Rob. (*in verbo*), "*To go, go away to a place*." So (E. V.) John 6 : 67; 14 : 28. Wesley and Thom. adopt the participial construction. Vulg., Mont., Eras., Beza, "*abeuntes*;" Syriac, ܐܙܠܝܢ.

[s] "by land;" πεζῇ. Wakef., Pechy, Kend., Q., Dick., Thom., Bloomfield, (N. T.) De Wette, "zu Lande." Syriac, ܒܝܒܫܐ. Iber., "por tierra." Strictly speaking, this is the adj. πεζός, with ὁδῷ understood. In the present construction, it is regarded as an adverb. When it refers to traveling, it is opposed to ἐν νηΐ. Odyss., B. 11 : 58. Liddell.

[t] "from;" ἀπὸ. Wesley, Kend., Dick., Wakefield, Pechy, Thom.

[u] "coming forth." Kend., Wesley; "coming out;" S. Fr., "étant sorti;" Vulg., "exiens;" Beza and Eras., "egressus;" Belg., "uitgaande."

[v] "towards." This is the present orthography of the word. Both forms, "toward" and "towards," occur in E. V.

[w] "like;" ὡς. This word is substituted for "as," to free the sentence from the *two hissing* sounds, *s* and *sh*. The sense remains unchanged. The word is rendered by "like," (E. V.) Matt. 6 : 29; 28 : 3. Mark 4 : 31. Luke 12 : 27, etc. This change might be made in numerous instances, with great advantage as to *euphony*.

KING JAMES' VERSION.

whatsoever thou wilt, and I will give *it* thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me, by and by, in a charger, the head of John the Baptist.

26 And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison;

28 And brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother.

29 And when his disciples heard

GREEK TEXT.

ἐὰν θέλῃς, καὶ δώσω σοί· 23 καὶ ὤμοσεν αὐτῇ, Ὅτι ὃ ἐάν με αἰτήσῃς, δώσω σοὶ, ἕως ἡμίσους τῆς βασιλείας μου. 24 Ἡ δὲ ἐξελθοῦσα εἶπε τῇ μητρὶ αὐτῆς, Τί αἰτήσομαι; Ἡ δὲ εἶπε, Τὴν κεφαλὴν Ἰωάννοῦ τοῦ Βαπτιστοῦ. 25 Καὶ εἰσελθοῦσα εὐθέως μετὰ σπουδῆς πρὸς τὸν βασιλέα, ᾐτήσατο, λέγουσα, Θέλω ἵνα μοι δῷς ἐξ αὐτῆς ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ Βαπτιστοῦ. 26 Καὶ περίλυπος γενόμενος ὁ βασιλεὺς, διὰ τοὺς ὅρκους καὶ τοὺς συνανακειμένους οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι. 27 καὶ εὐθέως ἀποστείλας ὁ βασιλεὺς σπεκουλάτωρα ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ. 28 ὁ δὲ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ, καὶ ἤνεγκε τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι, καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ· καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. 29 Καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθον, καὶ

REVISED VERSION.

whatever thou wilt, and I will
give *it* [y]to thee. And he swore 23
to her, Whatever thou shalt
ask me, I will give *it* [z]to thee,
[a]even to the half of my king-
dom. And she went out, and 24
said to her mother, What shall
I ask? And she said, The head
of John [b]the Immerser .And she 25
came in immediately with haste
to the king, and asked, saying, I
will that thou [c]wouldst give me
[d]forthwith [dd]on a platter the head
of John [e]the Immerser. And the 26
king was [f]exceedingly sorry;
yet, [g]on account of his [h]oaths,
and of those [i]who reclined with
him at table, he would not reject
her. And immediately the king 27
sent [j]one of his guard and com-
manded his head to be brought;
and he went and beheaded him
in the prison; and brought his 28
head [k]on a platter, and gave it
to the damsel; and the damsel
gave it to her mother. And 29
when his disciples heard *of it*,

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[y] "to thee;" δώσω σοί. The preposition *must be expressed* before the objective, in all cases where that case is separated by a word, or words, from *verbs of giving*, etc. Such is "the existing state of our language." Thus in a biblical phrase, "I will surely give the tenth to thee," Gen. 28 : 22. If we change the order, the preposition must be dropped, "I will surely give thee the tenth."

[z] "to thee." See last note.

[a] "even to;" ἕως. Thom. So (E. V.) Luke 2 : 15. The later Greek writers often omit the preposition which belongs to the noun limited by ἕως, leaving it to be supplied by the mind. See Rob., ἕως.

[b] "the Immerser." See v. 14, note.

[c] "wouldst." This word is inserted, in conformity with present usage

[d] "forthwith;" ἐξ αὐτῆς (ὥρας subauditur). Kend., Pechy.

[dd] "on a platter;" ἐπὶ πίνακι. Kend., Q., Rob. So (E. V.) Luke 11 : 39. Ἐπὶ, in this case, is rendered "on" by Sharpe and Wakef. See Rob. (ἐπὶ.)

[e] "the Immerser. See v. 14, note.

[f] "exceedingly." This is the proper orthography of the adverb, and should be adopted uniformly. So Kend., Dick. The orthography is varied in different parts of the E. V.

[g] "on account of;" διὰ (*cum accus.*) Kend., Rob. See ch. 2 : 4, note.

[h] "oaths;" ὅρκους. Wakef., Dick., Sharpe, Thom., Pechy. S. Fr., "serments;" Iber., "juramentos;" Belg., "de eeden;" Syriac, ܡܘ̈ܡܬܐ (fem. plural). The rendering "oath" seems to have originated in the *juramentum* of the Vulgate.

[i] "who reclined." See ch. 2 : 15, note.

[j] "one of his guard;" σπεκουλάτωρα. Wesley, Wakefield, "one of his guards;" De Wette, "einem Trabanten." The word (the Latin *speculator* or *spiculator*) designates a life-guard man. Such soldiers often acted—as they now do in the East—as executioners. Robinson. Fritzsche derives it from the Latin *speculari*.

[k] "on a platter." See v. 22, note.

KING JAMES' VERSION.

of it, they came and took up his corpse, and laid it in a tomb.

30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep

GREEK TEXT.

ἦραν τὸ πτῶμα αὐτοῦ, καὶ ἔθηκαν αὐτὸ ἐν τῷ μνημείῳ.

30 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα, καὶ ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν. 31 καὶ εἶπεν αὐτοῖς, Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον, καὶ ἀναπαύεσθε ὀλίγον. Ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοὶ, καὶ οὐδὲ φαγεῖν ηὐκαίρουν. 32 καὶ ἀπῆλθον εἰς ἔρημον τόπον τῷ πλοίῳ κατ' ἰδίαν. 33 Καὶ εἶδον αὐτοὺς ὑπάγοντας οἱ ὄχλοι, καὶ ἐπέγνωσαν αὐτὸν πολλοί· καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ, καὶ προῆλθον αὐτοὺς, καὶ συνῆλθον πρὸς αὐτόν. 34 καὶ ἐξελθὼν εἶδεν ὁ Ἰησοῦς πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι ἦσαν ὡς πρόβατα

REVISED VERSION.

they came and took up his corpse, and laid it in [l]a tomb.
And the apostles [m]came to- 30
gether to Jesus and told him all things, both what they had done, and what they had taught.
And he said to them, Come ye 31
yourselves apart into a desert place, and rest [n]a little while: for there were many coming and going, and they had [o]no leisure not even to eat.
And they departed into a desert 32
place [p]by the ship privately.
And [q]*the crowds* saw them [r]going 33
away, and many knew him and ran thither [s]by land [t]from all the cities, and outwent them
and came together to him. And 34
Jesus [u]coming forth, saw a great crowd, and was moved with compassion [v]towards them, because they were [w]like sheep

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[l] "a tomb." The article τῷ (μνημείῳ) is rejected by all editors from Matthæi to Scholz. See Bloomf.

[m] "came together;" συνάγονται. Kend., Wakefield, Rob. Bretsch., "*convenio.*" So (E. V.) Matt. 27 : 62. Luke 22 : 66. Acts 13 : 44; 15 : 6; 20 : 7.

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[v] "towards." This is the present orthography of the word. Both forms, "toward" and "towards," occur in E. V.

[w] "like;" ὡς. This word is substituted for "as," to free the sentence from the *two hissing* sounds, *s* and *sh.* The sense remains unchanged. The word is rendered by "like," (E. V.) Matt. 6 : 29; 28 : 3. Mark 4 : 31. Luke 12 : 27, etc. This change might be made in numerous instances, with great advantage as to *euphony.*

KING JAMES' VERSION.

not having a shepherd: and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

GREEK TEXT.

μὴ ἔχοντα ποιμένα· καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά. 35 Καὶ ἤδη ὥρας πολλῆς γενομένης, προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγουσιν, Ὅτι ἔρημός ἐστιν ὁ τόπος, καὶ ἤδη ὥρα πολλή. 36 ἀπόλυσον αὐτούς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας, ἀγοράσωσιν ἑαυτοῖς ἄρτους· τί γὰρ φάγωσιν οὐκ ἔχουσιν. 37 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Δότε αὐτοῖς ὑμεῖς φαγεῖν. Καὶ λέγουσιν αὐτῷ, Ἀπελθόντες ἀγοράσωμεν διακοσίων δηναρίων ἄρτους, καὶ δῶμεν αὐτοῖς φαγεῖν; 38 Ὁ δὲ λέγει αὐτοῖς, Πόσους ἄρτους ἔχετε; ὑπάγετε καὶ ἴδετε. Καὶ γνόντες λέγουσι, Πέντε, καὶ δύο ἰχθύας. 39 Καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ. 40 καὶ ἀνέπεσον πρασιαὶ πρασιαὶ, ἀνὰ ἑκατὸν καὶ ἀνὰ πεντήκοντα. 41 καὶ λα-

REVISED VERSION.

[x]having no shepherd: and he
began to teach them many
things. And when the day 35
was now far spent, his disciples
came to him and said, This is
a desert place and now [y]much
time *hath passed;* send them 36
away that they may go [z]into
the surrounding country and
villages, and buy themselves
[a]loaves: for they have nothing
to eat. [b]But he answered and 37
said to them, Give ye them
[c]*something* to eat. And they
say to him, Shall we go and
buy two hundred pennyworth
of [d]loaves and give them [e]*that*
to eat? [f]And he saith to them, 38
How many loaves have ye? go
and see. And when they knew,
they say, Five, and two fishes.
And he commanded them [g]to 39
make all recline by companies
on the green grass. And [h]they 40
lay down [i]in squares, by hun-
dreds, and by fifties. And 41

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[x] "having no shepherd;" μὴ ἔχοντα ποιμένα. Wesley, Dick., Sharpe. So (E. V.) Matt. 9 : 36.

[y] "much time *hath passed;*" ὥρα πολλή. This noun is the subject of παρῆλθε understood, as the parallel, Matt. 14 : 15, proves, ἡ ὥρα ἤδη παρῆλθεν. "Hath" is used instead of "is," on the principle noticed in ch. 1 : 38, note. As "hath passed" is not *expressed* in the text, it is marked as a supplement.

[z] "into the surrounding country;" εἰς τούς κύκλῳ ἀγρούς. Kend., Pechy. Eras., Beza, Fritz., "in circumjacentes agros."

[a] "loaves;" ἄρτους. Sharpe. Rob., "Pl. ἄρτοι, *loaves.*" Eras., Beza, Castalio, "panes;" S. Fr., "des pains." So (E. V.) vv. 38, 41, 44.

[b] "But;" Δὲ. Pechy, Wakef. Beza, "at." So (E. V.) in parallel, Luke 9 : 13. Belg., "maar;" De Wette, "aber;" Iber., "mas." The particle is adversative, and should not be omitted.

[c] "*something.*" Every reader feels that this sentence is harsh and imperfect, unless the object of the verb is expressed. Our idiom demands this *supplement.* It is based on the object τί of the verb ἔχουσιν, in v. 36. Eras., "quod—edant;" Castalio, "*cibum.*"

[d] "loaves." See v. 36, note.

[e] "*that.*" This supplement is introduced on the principle noticed in v. 37, note. Eras., "quod;" Castalio, "quibus."

[f] "And." Δὲ. Sharpe. Vulg., "et." Beza, Eras., and Castalio render the particle *adversatively.* Belg., "ende;" Luther and De Wette, "aber;" G. Fr. and S. Fr., "et."

[g] "to make—recline;" ἀνακλῖναι. Campbell and Sharpe, "lie down;" Rob (*in verbo*), "to make lean back, or recline in order to take a meal." In the N. T., it is nearly synonymous with κατάκειμαι. Bretsch. (ἀνακ.), "*facio ut aliquis reclinis jaceat,—de cibo recreandis: facio discumbere; jubeo ut recumbant.*" De Wette, "niederliegen zu lassen;" Iber., "los hiciesen reclinar." See ch. 2 : 15, note.

[h] "they lay down;" ἀνέπεσον. Sharpe, Rob. Liddell, "to lie down," "recline at table;" Rob., "to lie down." See last note. Vulg., Eras., Mont., Beza, Castalio, "discubuerunt;" De Wette, "sie liessen sich nieder."

[i] "in squares;" πρασιαὶ πρασιαί. Kend., Q., Rob. Mont., "areæ areæ;" Beza, "per areolas" (little garden-beds). Literally, a small rectangular plot of ground, like a garden-bed, hence anything, which has the form of a square or oblong. So troops drawn up in *squares.* The word is repeated by Hebraism to indicate distribution, and is equivalent to ἀνὰ πρασιάς.

KING JAMES' VERSION.

41 And when he had taken the five loaves, and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves, were about five thousand men.

45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

46 And when he had sent them away, he departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in

GREEK TEXT.

βῶν τοὺς πέντε ἄρτους καὶ τοὺς
δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐ-
ρανὸν, εὐλόγησε· καὶ κατέκλασε
τοὺς ἄρτους, καὶ ἐδίδου τοῖς μα-
θηταῖς αὐτοῦ, ἵνα παραδῶσιν αὐ-
τοῖς· καὶ τοὺς δύο ἰχθύας ἐμέρι-
σε πᾶσι. 42 καὶ ἔφαγον πάντες,
καὶ ἐχορτάσθησαν· 43 καὶ ἦραν
κλασμάτων δώδεκα κοφίνους
πλήρεις, καὶ ἀπὸ τῶν ἰχθύων.
44 καὶ ἦσαν οἱ φαγόντες τοὺς ἄρ-
τους ὡσεὶ πεντακισχίλιοι ἄνδρες.
45 Καὶ εὐθέως ἠνάγκασε τοὺς μα-
θητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖ-
ον, καὶ προάγειν εἰς τὸ πέραν
πρὸς Βηθσαϊδὰν, ἕως αὐτὸς ἀπο-
λύσῃ τὸν ὄχλον. 46 καὶ ἀπο-
ταξάμενος αὐτοῖς, ἀπῆλθεν εἰς
τὸ ὄρος προσεύξασθαι. 47 Καὶ
ὀψίας γενομένης, ἦν τὸ πλοῖον
ἐν μέσῳ τῆς θαλάσσης, καὶ αὐ-
τὸς μόνος ἐπὶ τῆς γῆς. 48 Καὶ
εἶδεν αὐτοὺς βασανιζομένους ἐν

REVISED VERSION.

when he had taken the five
loaves and the two fishes, he
looked up to heaven, and bless-
ed and broke the loaves and
gave them to his disciples to
set before them; and the two
fishes he divided [j]to *them* all.
And they all [k]ate and [l]were 42
satisfied. And they took up 43
twelve baskets full of the frag-
ments, and of the fishes. And 44
[m]those who ate of the loaves,
were[n] five thousand men. And 45
immediately he constrained the
disciples [o]to enter into the ship,
[p]and go before [q]*him* to the other
side, towards Bethsaida, while
he sent away the crowd. [r]And 46
when he had dismissed them, he
departed into [s]the mountain to
pray. And [t]evening having 47
come, the ship was in the midst
of the sea, and he alone on the
land. And he saw them [u]harass- 48

[j] "to *them* all." S. Fr., "à tous;" Vulg., Erasmus, Beza, Castal., "omnibus;" Wiclif, Rheims, "to all;" Belg., "voor allen;" De Wette, "allen." There is no necessity for abandoning the usual signification of the dative *to*, or *for*. It is properly retained in the Heb. N. T., לְכֻלָּם, and the Syriac, ܠܟܠܗܘܢ. "Among them" was copied from Tyndale. "*Them*" is properly a supplement; in the preceding clause it is expressed—*αὐτοῖς*.

[k] "ate;" ἔφαγον. Wesley, Wakef., Sharpe, Kend., Pechy. There is no emphasis here, to render "did" necessary.

[l] "were satisfied;" ἐχορτάσθησαν. So (E. V.) ch. 8 : 4. Pechy, Wesley, Kend., Camp., Thom. In John 6 : 12, where the verb is ἐνεπλήσθησαν, "were filled" is accurate. Present usage is *decidedly* in favor of "were satisfied."

[m] "those who ate;" οἱ φαγόντες. Kend. "Did" is superfluous.

[n] "about," which in the E. V. is the equivalent of ὡσεὶ, is omitted on the ground that the latter has been canceled by Griesbach, Scholz, Knapp, Lach., Tischend., Fritzsche, Robinson (Harmony). It is not recognized by the Syriac or Vulgate. It is not noticed in the Versions of Sharpe, Dick., Pechy, Camp.

[o] "to enter;" ἐμβῆναι. So (E. V.) ch. 4 : 1; 8 : 10. Luke 5 : 3. Kend., Dick.

[p] "and go before." Wesley, Sharpe, Dick., Campbell, "and pass;" Thom., "and cross." As this verb is coupled by *and* to "enter," which is an infinitive, the sign "to" should not be used, as there is no *emphasis*.

[q] "*him*." The supplement "*him*" is taken from the parallel, Matt. 14 : 22, προάγειν αὐτὸν (E. V., "go before him"). The sentence is unnecessarily transposed here, in the E. V., by separating προ ("before") from the verb to which it clearly belongs. Rob. (*in verbo*): "The signification of the preposition and verb intransitive is combined into one idea. If 'precede' had not too much of the 'modern air,' it would be appropriate, from its coincidence with the Greek verb. The rendering then would be, 'precede *him*.'"

[r] "And when he had dismissed;" ἀποταξάμενος. Pechy, Rob. (*in loco.*) Bretsch., "ex adjuncto, valedicendo dimitto; dimitto, Marc. 6 : 46." It is proper to distinguish between this word, and ἀπολύσῃ, v. 45. This has been done in S. Fr., Beza, Castal., Belg., De Wette, and Heb. N. T.

[s] "the mountain;" τὸ ὄρος. Kend., Pechy, Wakef., Sharpe, Thom., Rheims. De Wette, "auf den Berg;" Belg., "op den berg;" S. Fr., "sur la montagne;" Spanish and Iberian, "al monte;" Ital., "sul monte." See ch. 3 : 13, note.

[t] "evening having come." See ch. 1 : 32, note.

[u] "harassed;" βασανιζομένους. Kendrick, Pechy. Beza,

KING JAMES' VERSION.

rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out.

50 (For they all saw him, and were troubled.) And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not *the miracle* of the loaves; for their heart was hardened.

GREEK TEXT.

τῷ ἐλαύνειν· ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς· καὶ περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτούς, περιπατῶν ἐπὶ τῆς θαλάσσης· καὶ ἤθελε παρελθεῖν αὐτούς.
49 οἱ δὲ ἰδόντες αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης, ἔδοξαν φάντασμα εἶναι, καὶ ἀνέκραξαν·
50 πάντες γὰρ αὐτὸν εἶδον, καὶ ἐταράχθησαν. καὶ εὐθέως ἐλάλησε μετ' αὐτῶν, καὶ λέγει αὐτοῖς, Θαρσεῖτε· ἐγώ εἰμι, μὴ φοβεῖσθε.
51 Καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν ὁ ἄνεμος· καὶ λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο, καὶ ἐθαύμαζον.
52 οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις· ἦν γὰρ ἡ καρδία αὐτῶν πεπωρωμένη.

REVISED VERSION.

ed in rowing, for the wind was [v]against them: and about the fourth watch of the night he cometh [w]towards them, walking on the sea, and would have passed by them.
But when they saw 49
him walking on the sea, they supposed [x]it was an [y]apparition and [z]they cried out; for they all saw him and [a]were terrified.
And 50
immediately [b]he spoke with them, and saith to them, [c]Take courage: it is I; [d]fear not.
And he went 51
up to them into the ship, and the wind ceased: and they were [e]exceedingly amazed in themselves, beyond measure, and wondered.
For [f]they did not 52
understand [g]by means of the loaves, for their heart [h]was stu-

"vexatos;" Castalio and Fritzsche, "*vexari;*" S. Fr., "qu'ils se tourmentaient." The word indicates the *effect* of over exertion. De Wette, "geplagt waren" ("*were harassed*").

[v] "against;" ἐναντίος. Kendrick, Wakefield, Sharpe, Dick., Camp.

[w] "towards them;" πρὸς αὐτούς. Rob., Greenfield, Liddell, Sharpe. S. Fr., "envers eux."

[x] "it was;" εἶναι. Sharpe, Kend., Pechy, Camp., Thomson. S. Fr., "c'était;" Span., Iber., "era;" Belg., "het—was."

[y] "an apparition;" φάντασμα. Wesley, Wakef., Campbell, Sharpe, Thom. De Wette, "ein Gespenst;" Belg., "een spookzel;" S. Fr., "un fantôme;" Iberian, "una aparicion;" Syriac, ܚܙܘܐ ܕܓܠܐ ("*a false appearance, spectre*").

[z] "they cried out;" ἀνέκραξαν. The nom. is expressed, for perspicuity.

[a] "were terrified;" ἐταράχθησαν. Kend., Campbell, Thom. De Wette, "erschraken." Rob., Bretsch. Liddell, "usually, *to trouble the* mind, *confound, alarm, frighten.*" "Trouble" (in present usage) is mostly restricted to cases where the emotion is one of grief. By placing the *semicolon* (as in the Greek Text) after "out," no *parenthesis* is necessary in the next sentence. So Sharpe.

[b] "he spoke;" ἐλάλησε. Wakef., Kend., Wesley, Campbell, Thom., Wiclif. So (E. V.) ch 4 : 33; 5 : 35; 7 : 35, etc.

[c] "Take courage;" Θαρσεῖτε. Wesley, Campbell, Thomson, Kend., Wakef. The phrase, "Be of good cheer," is obsolete. But were it not so, it would not be *accurate*, as it is equivalent to "be cheerful." See Webster ("cheer"). Liddell, "to be of good courage." Rob.

[d] "fear not;" μὴ φοβεῖσθε. Kendrick. So (E. V.) Matt. 10 : 28, 31. Luke 2 : 10; 12 : 7, etc.

[e] "exceedingly;" λίαν. Pechy, Rob., Liddell. "Sore" is obsolete.

[f] "they did not understand;" οὐ—συνῆκαν. So always in E. V., Kendrick, Wakef., Rob., and Liddell (*in verbo*). S. Fr., "ils n'avaient pas compris;" De Wette, "sie hatten nichts begriffen;" Vulg., "non intellexerunt;" Beza and Erasmus, "non intellexerant."

[g] "by;" ἐπὶ (τοῖς ἄρτοις). Bloomf. The preposition has the sense of *per*, "by," denoting the efficient cause, as in Matt. 4 : 4, Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος. Bloomf. (N. T.), Trollope (Analecta), Kendrick. Trollope, "by means of." Although the sentence is elliptical for τῷ θαύματι τοῖς ἄρτοις γενομένῳ, it is not deemed necessary to retain the supplement "*the miracle*," as this readily suggests itself to the reader's mind. So Thomson has, "they had not come to a right understanding by the loaves." Fritzsche furnishes this paraphrase, "per occasionem prioris miraculi, quo Jesus quinque panibus permultos homines satiassed, v. 38 sq." As an alternative rendering that of Sharpe, "for they thought not of the loaves."

[h] "was stupid;" ἦν πεπωρωμένη. Kendrick, Campbell, and Dick., "stupefied;" Beza, "stupidum erat." In the N. T., πωρόω has not only the signification "*to harden*," but also "to make dull or stupid," in the pass., "to be hardened, dull, stupid." The last idea is obviously the appropriate one here. See Rob.

KING JAMES' VERSION.

53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway they knew him.

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch, if it were but the border of his garment: and as many as touched him, were made whole.

GREEK TEXT.

[53] ΚΑΙ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γεννησαρὲτ, καὶ προσωρμίσθησαν. [54] καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου, εὐθέως ἐπιγνόντες αὐτὸν, [55] περιδραμόντες ὅλην τὴν περίχωρον ἐκείνην, ἤρξαντο ἐπὶ τοῖς κραββάτοις τοὺς κακῶς ἔχοντας περιφέρειν, ὅπου ἤκουον ὅτι ἐκεῖ ἐστι. [56] καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας ἢ πόλεις ἢ ἀγροὺς, ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθενοῦντας, καὶ παρεκάλουν αὐτὸν, ἵνα κἂν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἅψωνται· καὶ ὅσοι ἂν ἥπτοντο αὐτοῦ, ἐσώζοντο.

REVISED VERSION.

pid. And when they had passed 53
over, they came [i]to the land of
Gennesaret, and drew to the
shore. And when [j]they came 54
out of the ship, immediately
they knew him, and ran through 55
that whole [k]surrounding region,
and began to carry about on
[l]their couches, those who were
sick, where they heard he was.
And [m]wherever he entered, into 56
villages, or cities, or country,
they laid the sick in the streets,
and besought him that they
[n]might but touch [o]the fringe of
his garment; and as many as
touched him [p]were healed.

CHAP. VII.

THEN came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled (that is to say, with unwashen) hands, they found fault.

CHAP. VII.

ΚΑΙ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι, καί τινες τῶν γραμματέων, ἐλθόντες ἀπὸ Ἱεροσολύμων· [2] καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ κοιναῖς χερσὶ, τοῦτ' ἔστιν ἀνίπτοις, ἐσθίοντας ἄρτους, ἐμέμψαντο· [3] (οἱ γὰρ Φα-

CHAP. VII.

[a]AND [b]the Pharisees and 1
[c]some of the scribes [d]who had
come from Jerusalem, came to-
gether to him. And when they 2
saw some of his disciples [e]eat-
ing [f]bread with defiled, [g]that is,
with [h]unwashed hands, they 3

(*in verbo*). In English "a hard heart" does not convey the thought of simple *obtuseness* of mind, but, of moral insensibility to *moral* truth or duty. The charge against the disciples is, that they were *insensible* to the proof as to the Saviour's character, which was furnished by the miracle of the loaves. Castalio gives an accurate rendering, "utpote qui torpentibus animis." Fritz., "sensus hic est: *non enim, quum panes distribuerentur, quid-quam intellexerant; nam erant callo obductâ mente, h. e. tali, ut nihil omnino assequi possent.*" Bloomf. (Recensio), "It here denotes dullness and stupidity of mind." The perf. part. in this construction with ἦν has nearly the nature of an adjective. Rob., εἰμί, II. : 6.

[i] "to;" ἐπὶ (*cum accus.*) Wesley, Wakef., Camp., Thomson, Sharpe. Span. and Iber., "á." Rob. (ἐπὶ), "*to, toward* any place." So (E. V.) Matt. 3 : 7, 13; 5 : 23; 13 : 48. Mark 11 : 13.

[j] "they came out;" ἐξελθόντων οὐτῶν. Kend. The auxiliary "were" is not employed here by Wakef., Camp., Dick., Pechy, or Thom. See ch. 1 : 38, note.

[k] "surrounding region." See ch. 1 : 28, note.

[l] "their couches;" τοῖς κραββάτοις. The article is deemed to have the force of the possessive pronoun here. Kühner (Gram.), § 244, 4. Crosby (Gram.), § 482. See ch. 2 : 4, note.

[m] "wherever." "Wheresoever" is obsolete."

[n] "might but touch;" κἂν—ἅψονται. Kend.

[o] "the fringe;" τοῦ κρασπέδου. Kend., Rob. Vulg., Erasmus, Beza, "fimbria." This word is equivalent to the Hebrew צִיצִית (צִיצִת) the *fringe* or (as some suppose) *tassel*, worn by the Jews on the corners of their garments. Numb. 15 : 38, 39. See Gesen. (Lex.), צִיצִת.

[p] "were healed;" ἐσώζοντο. Kend., Dick., Camp., Sharpe. So (E. V.) ch. 5 : 23. Luke 8 : 36. Acts 14 : 9. Rob. (σώζω.)

[a] "And;" Καὶ. Dick., Wakef., Tyndale, Cranmer, Pechy. There is no necessity for abandoning the usual signification of καί, which is retained by the Belg., De Wette, Iber.

[b] "the Pharisees," etc. This is the simple and natural order. So Pechy, Kend., Wakef., Dick., Camp., Thom.

[c] "some;" τινες. Sharpe, Kend., Wakef., Camp, Thom., Rob.

[d] "who had come;" ἐλθόντες. Wakef. The aorist in narration can often be properly rendered by the pluperf. Buttmann, § 137, 3. Goodrich (*Tenses*), p. 54. Kühner, § 256, 2. Rem. 1.

[e] "eating;" ἐσθίοντες. Wakef., Pechy, Camp., Thom.

KING JAMES' VERSION.

3 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders.

4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, and brazen vessels, and tables.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophe-

GREEK TEXT.

ρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας, οὐκ ἐσθίουσι, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων· 4 καὶ ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσι· καὶ ἄλλα πολλά ἐστιν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ κλινῶν·) 5 ἔπειτα ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς, Διατί οἱ μαθηταί σου οὐ περιπατοῦσι κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ ἀνίπτοις χερσὶν ἐσθίουσι τὸν ἄρτον; 6 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὅτι καλῶς προεφήτευσεν Ἡσαΐας περὶ

REVISED VERSION.

found fault, for the Pharisees
and all the Jews, except they
wash their hands [i]with the fist,
eat not, holding the tradition of
the elders. And *when they* 4
come from the market, [j]except
they immerse themselves, they
eat not. And there [k]are many
other things which they have
received to hold, [l]*such as* [m]im-
mersions of cups, and pots, and
brazen vessels, and [n]table-seats.
Then the Pharisees and scribes 5
asked him, [o]Why do not thy
disciples walk according to the
tradition of the elders, but eat
bread with [p]unwashed hands?
And he answered and said to 6
them, Well [q]did Isaiah prophesy

[i] "with the fist;" πυγμῇ. So marg. of E. V., Pechy (note), Q., Thom. While most commentators agree that this is the literal rendering of the verse, interpretations are numerous. Bloomfield sums up a brief synopsis of these interpretations with the following remark: "The most probable view is that of Beza and Fritzsche, who render, 'unless they have first washed their hands, rubbing them with the fist.'" In cases where we can not arrive at a satisfactory interpretation, a *literal rendering* is preferable. The "oft" of the E. V. (copied from Tyndale) originated in a mistake of πυκνά (neuter, which is used by Homer for *much, often*) for πυγμῇ. This appeared in the Vulgate in the rendering "crebro."

[j] "except they immerse themselves;" μὴ βαπτίσωνται. Iber., "sin sumergirse." The verb is rendered "they dip" by Wakef.; Pechy, "*dip* or *baptize;*" Thom. and Camp., "dipping;" S. Fr., c'être baptisés." Wakef., Thom., and Campbell make "*hands*" the object of the verb, though, as I think, without good authority. The middle form of the verb determines the object as *reflexive*, "*themselves.*" Fritz. says, "Pharisæi, inquit Marcus, secundum τῆς παραδόσεως præcepta non edunt panem, nisi, etc. (v. 3.) Et a foro quando venerint, plus etiam faciunt. Nempe, nisi *corpus laverint*, cibum non capiunt." In his note on the entire passage, he says, "Nudum illud ἐὰν μὴ βαπτίσωνται non aliter potest, quam sic exponi: *nisi se immerserint i. q. corpus laverint.*" The washing of the "hands" is noticed in the third verse, hence, to make "hands" the object of this verb, is a tautology. The literal rendering of this verb is deemed appropriate for this reason, viz., though cleansing or purifying may be *the result*, it is not *the action* indicated by the verb. *Bathe, wash,* or *cleanse*, point at *an effect* produced by βαπτίσωνται, not to the very act from which the effect proceeds. See ch. 1 : 5, note. Trollope (Analecta) says, "The baptism or immersion of the whole body was, for the most part, a religious rite."

[k] "are." Wesley, Kend., Pechy. "Be" is ungrammatical.

[l] "*such as.*" This is the usual phrase instead of "*as,*" in constructions like the present. So Thom.

[m] "immersions;" βαπτισμοὺς. Campbell, Kend., "the immersing;" Pechy, "dippings or baptisms;" Thomson, "the dippings;" Rob. (*in verbo*), "a dipping, immersion;" Bretschneider, "*immersio;*" Iberian, "las immersiones." As the noun is *anarthrous*, no article is inserted in rendering it into English.

[n] "table-seats;" κλινῶν. See ch. 4 : 21, note. Fritzsche, "Lecti dicuntur non ii, quo eas cubitum, sed triclinares, ut supra, 4 : 21."

[o] "Why do not," etc. Kend., Thom., Pechy. This accords with present usage.

[p] "unwashed." See v. 2, note.

[q] "did—prophesy;" προεφήτευσεν. Kend. So the parallel, Matt. 15 : 7. The aorist has its usual force here.

[f] "bread." The rendering of the E. V. is retained here on the ground that the true reading of the text is ἄρτον. This is adopted and defended by Fritzsche. So in Matt. 15 : 2, ἄρτον ἐσθίωσιν. Mark 3 : 20, ἄρτον φαγεῖν. Luke 14 : 1, φαγεῖν ἄρτον. Idem 14 : 15, ὃς φάγεται ἄρτον. So Syriac, ܠܚܡܐ. If the reading of the Text. Recept. is retained, then the rendering should be "loaves." Rob. (ἄρτος.)

[g] "that is;" τοῦτ' ἔστιν. Wesley, Pechy, Kend., Campbell, Thom., Wakef., Sharpe. Vulg., Eras., Beza, Castal., "id est."

[h] "unwashed;" ἀνίπτοις. Pechy, Dick. "Unwashen" is obsolete.

KING JAMES' VERSION.

sied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit, in vain do they worship me, teaching *for* doctrines the commandments of men.

8 For, laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, *It is* Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*

12 And ye suffer him no more

GREEK TEXT.

ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται, Οὗτος ὁ λαὸς τοῖς χείλεσί με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόῤῥω ἀπέχει ἀπ' ἐμοῦ. 7 μάτην δὲ σέβονταί με, διδάσκοντες διδασκαλίας, ἐντάλματα ἀνθρώπων. 8 Ἀφέντες γὰρ τὴν ἐντολὴν τοῦ Θεοῦ, κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων, βαπτισμοὺς ξεστῶν καὶ ποτηρίων, καὶ ἄλλα παρόμοια τοιαῦτα πολλὰ ποιεῖτε. 9 Καὶ ἔλεγεν αὐτοῖς, Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ Θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε. 10 Μωσῆς γὰρ εἶπε, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου· καὶ, Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευάτω· 11 Ὑμεῖς δὲ λέγετε, Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ, Κορβᾶν, (ὅ ἐστι, Δῶρον,) ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς· 12 καὶ οὐκέτι ἀφίετε

REVISED VERSION.

[r]concerning you, [s]hypocrites, as
it is written, This people honor-
eth me with their lips, [t]but their
heart is far from me. [u]But in 7
vain do they worship me, teach-
ing *for* doctrines the command-
ments of men. For laying aside 8
the commandment of God, ye
hold the tradition of men, [v]*such
as* [w]immersions of pots and
cups; and many other such like
things ye do. And he said to 9
them, Full well [x]ye set aside the
commandment of God, that ye
may keep your own tradition.
For Moses said Honor thy 10
father and thy mother; and
[y]He who curseth father or
mother [z]shall surely be put to
death. But ye say, If a man 11
shall say to his father or his
mother, [a]*Be* [b]*that* Corban, [c]that
is a gift, by which thou [d]might-
est have been profited by me;
he shall be free. And ye suffer 12

---

[r] "concerning you;" *περὶ ὑμῶν.* Pechy, Kend., Wakefield, Thom. So often, in N. T. (E. V.)

[s] In conformity with our present rules of punctuation, a comma is placed before "hypocrites," as it serves to define "you." So Wesley, Cranmer, L. Tomson, S. Fr.

[t] "but;" *δὲ.* Wesley, Wakefield, Dick, Campbell, Thomson, Sharpe.

[u] "But;" *Δὲ.* So in parallel, Matt. 15 : 9. Wesley, Wakefield, Kend.

[v] "*such as.*" See v. 4, note.

[w] "immersions." See v. 4, note. *Βαπτισμοὺς* is *anarthrous.*

[x] "ye set aside;" *ἀθετεῖτε.* Kendrick, Pechy. Liddell (*in verbo*), "to set aside." This is *literal.* We use "set aside" metaphorically, for abrogating a law or a legal instrument, as a will, contract, etc.

[y] "He who curseth;" *Ὁ κακολογῶν.* The article is joined to adjectives and participles, when used as substantives. In many such cases, the participle is rendered by "he who," "they who," etc., equivalent to *is qui.* Kühner, § 244. 8. As the verb has also the signification "to reproach," I place "*or* reproacheth" in the margin.

[z] "shall surely be put to death;" *θανάτῳ τελευτάτω.* This is an imitation of the emphatic construction of the Hebrew, when the infinitive absolute is used with a finite verb, as מות יומת "he shall surely die." The quotation is taken from Exod. 21 : 17 (Sept. 16), where the Sept. has *τελευτήσει θανάτῳ,* or Levit. 20 : 9, where the Hebrew is the same, but the Sept. reads *θανάτῳ θανατούσθω.* A more literal translation is, "let him surely be put to death." This phrase, however, does not accord well with our *usus loquendi.* In short, its *accuracy* would be *merely* that of a grammatical form.

[a] "*Be.*" This supplement is used corresponding to *ἔστω,* which is understood, rather than *ἐστὶ.* So Bloomf. De Wette, "sei;" Thom. and Dick., "Let that be."

[b] "*that.*" This demonstrative is introduced as a supplement, though, strictly speaking, it is not such. An antecedent is necessarily implied before *ὃ.* The harshness and obscurity of the rendering of the E. V. must strike any reader. Those, who prepared that version, have, in this instance, deferred too much to *literality.* Later Eng. translators have usually deviated from the language of that version, more or less, to avoid its faults. Having employed "that" for the antecedent, I have deemed it advisable to make "which" the relative. The sense of *ὃ* (joined with *ἐὰν*) "whatever" is thus preserved, and the sentence is free from the objectionable phrase "by whatever." *Ὃ* is regarded by most translators, as used for the dative, by attraction, hence, "by which" is employed as its equivalent.

[c] "that is." See v. 2, note.

[d] "mightest have been profited;" *ὠφεληθῇς.* Bloomf. (N. T.) S. Fr., "tu pourrais être assisté."

KING JAMES' VERSION.

to do aught for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 And when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand.

15 There is nothing from without a man, that entering into him, can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him:

19 Because it entereth not into

GREEK TEXT.

αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ αὐτοῦ ἢ τῇ μητρὶ αὐτοῦ, 13 ἀκυροῦντες τὸν λόγον τοῦ Θεοῦ τῇ παραδόσει ὑμῶν ᾗ παρεδώκατε· καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε. 14 Καὶ προσκαλεσάμενος πάντα τὸν ὄχλον, ἔλεγεν αὐτοῖς, Ἀκούετέ μου πάντες, καὶ συνίετε. 15 οὐδέν ἐστιν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν, ὃ δύναται αὐτὸν κοινῶσαι· ἀλλὰ τὰ ἐκπορευόμενα ἀπ' αὐτοῦ, ἐκεῖνά ἐστι τὰ κοινοῦντα τὸν ἄνθρωπον. 16 εἴτις ἔχει ὦτα ἀκούειν, ἀκουέτω. 17 Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς παραβολῆς. 18 καὶ λέγει αὐτοῖς, Οὕτω καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι; 19 ὅτι οὐκ εἰσπορεύεται

REVISED VERSION.

him no more to do [e]anything
for his father or his mother;
[f]making void the word of God 13
by your tradition, which ye
have delivered: and many such
like things [g]ye do. And when 14
he had called all the crowd [h]to
him, he said, [i]Hear me [j]all *of*
you, and understand. There is 15
nothing from without [k]the man,
which entering into him, can
defile him; but the things,
which come out of him, [l]are
those that defile the man. [m]If 16
any one hath ears to hear, let
him hear. And when [n]he enter- 17
ed into [o]*the* house from the
crowd, his disciples asked him
concerning the parable. And 18
he saith to them, Are ye also
so [p]void of understanding? Do
ye not perceive, that [q]nothing
from without, [r]which entereth
into the man [s]can defile him:
because it entereth not into his 19

[e] "any thing;" οὐδὲν (with preceding *negative*). Tyndale, Wakef., Dick., Thom., Pechy. "Aught" is obsolete.

[f] "making void;" ἀκυροῦντες. Sharpe, Wakef., Kendrick, Pechy. Beza, "irritum facientes."

[g] "ye do;" ποιεῖτε. Kend., Wakef., Wesley.

[h] "to *him*." See ch. 3 : 13, note.

[i] "Hear me;" Ἀκούετέ μου. Sharpe, Kend., Camp., Pechy. S. Fr., "écoutez-moi;" Span., "oidme;" De Wette, "Höret mich;" Vulg., Eras., Beza, Castal., "Audite me."

[j] "all;" πάντες. Kendrick, Pechy, Thomson, Sharpe, Dick., Wakef. Belg., "alle;" De Wette, "alle;" S. Fr., "tous;" Vulg., Beza, "omnes."

[k] "the man;" τοῦ ἀνθρώπου. Pechy, Campbell, Sharpe. Belg., "den mensche;" De Wette, "des Menschen;" S. Fr., "l'homme." The article should be retained here, as it properly is, in v. 18 (E. V.), τὸν ἄνθρωπον, and v. 20, τοῦ ἀνθρώπου. The noun is *definite;* the thought being, "There is nothing from without the man, *who eateth*," etc.

[l] "are those that defile;" ἐκεῖνά ἐστι τὰ κοινοῦντα. Wakef., Thom., Dick.

[m] "If any one;" Εἴτις. Sharpe, Thomson, Kendrick, Dick. Erasmus, Vulg., Beza, Castalio, "si quis;" S. Fr., "quelqu'un;" Belg., "Zoo iemand;" De Wette, "Wenn jemand;" Iber., "Si alguno."

[n] "he entered;" εἰσῆλθεν. Kend. So (E. V.) Matt. 12 : 4; 24 : 38. Mark 2 : 1; 3 : 1; 11 : 11, etc. The usual rendering of the aorist by the Eng. imperfect is appropriate.

[o] "*the*." As οἶκον is *anarthrous*, "the" should be *italicized*, as a supplement. The "house" seems to have been that one at Capernaum, to which Christ resorted from time to time, hence, the insertion of a *supplementary* article is proper. See ch. 9 : 33, Καὶ ἦλθεν εἰς Καπερναούμ· καὶ ἐν τῇ οἰκίᾳ γενόμενος, κ. τ. λ. Fritzsche reads, εἰς τὸν οἶκον. See also Matt. 17 : 24, 25, "And when they were come to Capernaum—And when he was come into the house," Καὶ ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν.

[p] "void of understanding;" ἀσύνετοι. Thomson, Campbell, Liddell.

[q] "nothing from without;" οὐ—πᾶν ἔξωθεν. Sharpe, Pechy, Thom.

[r] "which entereth;" τὸ—εἰσπορευόμενον. Thom., Sharpe "that entereth." The relative with a finite verb, is the more perspicuous rendering. Castalio, "quod—intrat;" Belg., "wat ingaat;" Kend., "which—entereth."

[s] "can defile." Kend. In translating, οὐ must be connected with πᾶν.

KING JAMES' VERSION.

his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness;

23 All these evil things come from within, and defile the man.

24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it:* but he could not be hid.

25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

GREEK TEXT.

αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοιλίαν· καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται, καθαρίζον πάντα τὰ βρώματα. 20 Ἔλεγε δὲ, Ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινοῖ τὸν ἄνθρωπον. 21 ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, μοιχεῖαι, πορνεῖαι, φόνοι, 22 κλοπαὶ, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρὸς, βλασφημία, ὑπερηφανία, ἀφροσύνη. 23 πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται, καὶ κοινοῖ τὸν ἄνθρωπον.

24 Καὶ ἐκεῖθεν ἀναστὰς ἀπῆλθεν εἰς τὰ μεθόρια Τύρου καὶ Σιδῶνος. καὶ εἰσελθὼν εἰς τὴν οἰκίαν, οὐδένα ἤθελε γνῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν. 25 ἀκούσασα γὰρ γυνὴ περὶ αὐτοῦ, ἧς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσέπεσε πρὸς τοὺς πόδας αὐτοῦ· 26 ἦν δὲ

REVISED VERSION.

heart, but into [t]the stomach,
and goeth out into [u]the sink,
[v]cleansing [w]all the food. And 20
he said, That which cometh out
of the man, that defileth the
man. For from within, out of 21
the heart of men, [x]come forth
evil thoughts, adulteries, forni-
cations, murders, thefts, covet- 22
ousness, [y]malice, deceit, lascivi-
ousness, an evil eye, [z]reviling,
pride, foolishness, all these evil 23
things [a]come forth from within,
and defile the man. And he 24
arose [b]from thence and [c]went
away into the borders of Tyre
and Zidon, and entered into a
house, and would have [d]no one
know *it* [e]and yet he could not
be [f]hidden. For a [g]woman, 25
whose young daughter had an
unclean spirit, heard of him,
and came and fell at his feet:

[t] "the stomach;" τὴν κοιλίαν. Dick., A. Camp., "his stomach." Rob. (κοιλία), "often as in English, for the *stomach*, either in men or animals, Mark 7 : 19. Luke 15 : 16, γεμίσαι τὴν κοιλίαν αὐτοῦ." Literally, the word signifies "a hollow" of any kind, "a cavity," *cavum*. Bretsch., "venter quum superior tum inferior." As an anatomical term, it is applied to any *ventricle* or chamber, as κοιλία ἐγκεφάλου, καρδίας, etc. Liddell. So the Latin *venter* is *the cavity* containing the stomach and intestines. Leverett (Lat. Dict.)

[u] "the sink;" τὸν ἀφεδρῶνα. Kend., Thom., Campbell, Pechy. Johnson and Webster give "jakes" (*latrina*) as one definition of "sink." Common readers do not understand "draught" in this sense. The above term furnishes a *euphemism*.

[v] "cleansing;" καθαρίζον. Kend. Belg., "reinigende;" De Wette, "was—reiniget."

[w] "all the food;" πάντα τὰ βρώματα. Wakef., Dick., "all food;" S. Fr., "tous les alimens;" Vulg., Eras., Beza, "escas." Heb. N. T., כָּל־מַאֲכָל.

[x] "come forth;" ἐκπορεύονται. Rob. (*in verbo.*) So this verb is rendered in v. 20. "Forth" is substituted for "out," which occurs before "heart," in the E. V.

[y] "malice." Rob., Kendrick, Thom. Bretsch., "nocendi aliis cupiditas, *malignitas, malitia.*

[z] "reviling." Rob. (*in verbo.*) See ch. 3 : 28, note. In Eph. 4 : 31 (E. V.), "evil speaking." In 1 Tim. 6 : 4, "railings." "Reviling" is an appropriate rendering, in all cases.

[a] "come forth." Pechy. See v. 21, note.

[b] "from thence." This is the natural arrangement in English. Sharpe.

[c] "went away;" ἀπῆλθεν. Rob. So (E. V.) Matt. 19 : 22; 26 : 42. Mark 10 : 22. John 10 : 40. Vulg., Erasmus, Beza, "abiit;" S. Fr., "il partit."

[d] "no one;" οὐδένα. Kend., Pechy, Sharpe.

[e] "and yet;" καί. This is a case where the conjunction is *apparently* adversative; the antithesis being obvious without an adversative particle. See Rob, καί, 1. f. Bretsch. regards this as a Hebraism.

[f] "hidden." Pechy. This is the past. part. of "to hide." Webster's Dict.

[g] "*certain*," which occurs here in the E. V. as a supplement, is unnecessary. It was first introduced by Tyndale. Omitted by Wesley, Wakef., Thom., Sharpe, Dick., Camp., Pechy.

KING JAMES' VERSION.

26 (The woman was a Greek, a Syrophenician by nation,) and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.

28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying, go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue:

GREEK TEXT.

ἡ γυνὴ Ἑλληνὶς, Συροφοίνισσα
τῷ γένει· καὶ ἠρώτα αὐτὸν ἵνα
τὸ δαιμόνιον ἐκβάλλῃ ἐκ τῆς θυ-
γατρὸς αὐτῆς. 27 ὁ δὲ Ἰησοῦς
εἶπεν αὐτῇ, Ἄφες πρῶτον χορ-
τασθῆναι τὰ τέκνα· οὐ γάρ κα-
λόν ἐστι λαβεῖν τὸν ἄρτον τῶν
τέκνων, καὶ βαλεῖν τοῖς κυναρί-
οις. 28 Ἡ δὲ ἀπεκρίθη καὶ λέ-
γει αὐτῷ, Ναὶ, κύριε· καὶ γὰρ
τὰ κυνάρια ὑποκάτω τῆς τραπέ-
ζης ἐσθίει ἀπὸ τῶν ψιχίων τῶν
παιδίων. 29 Καὶ εἶπεν αὐτῇ,
Διὰ τοῦτον τὸν λόγον ὕπαγε·
ἐξελήλυθε τὸ δαιμόνιον ἐκ τῆς
θυγατρός σου. 30 Καὶ ἀπελ-
θοῦσα εἰς τὸν οἶκον αὐτῆς, εὗρε
τὸ δαιμόνιον ἐξεληλυθὸς, καὶ τὴν
θυγατέρα βεβλημένην ἐπὶ τῆς
κλίνης.

31 ΚΑΙ πάλιν ἐξελθὼν ἐκ τῶν
ὁρίων Τύρου καὶ Σιδῶνος, ἦλθε
πρὸς τὴν θάλασσαν τῆς Γαλι-
λαίας, ἀνὰ μέσον τῶν ὁρίων Δε-
καπόλεως. 32 καὶ φέρουσιν αὐ-
τῷ κωφὸν μογιλάλον, καὶ παρα-
καλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ
τὴν χεῖρα. 33 καὶ ἀπολαβόμενος
αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν,
ἔβαλε τοὺς δακτύλους αὐτοῦ εἰς
τὰ ὦτα αὐτοῦ, καὶ πτύσας ἥψα-
το τῆς γλώσσης αὐτοῦ, 34 καὶ

REVISED VERSION.

(the woman was a Greek, a 26
Syrophenician by nation,) and
she besought him [h]to cast [i]the
demon out of her daughter.
But Jesus said to her, Let the 27
children first [j]be satisfied; for
it is not [k]right to take the chil-
dren's bread and cast *it* to the
dogs. And she answered and 28
said, Yes, Lord: yet the dogs
under the table eat of the chil-
dren's crumbs. And he said to 29
her, For this saying, [l]go; [m]the
demon [n]hath gone out of thy
daughter. And [o]when she 30
came [p]into her house, she found
the demon gone out, and her
daughter laid on the bed. And 31
again, departing from [q]the
borders of Tyre and Zidon, he
came to the sea of Galilee,
through the midst of the bor-
ders of Decapolis. And they 32
bring to him one deaf, [r]having
an impediment in his speech;
and they beseech him to put his
hand on him. And he took him 33
aside from [s]the crowd, and put
his fingers into his ears, and he
spit, and he touched his tongue:

[h] "to cast;" ἵνα—ἐκβάλλῃ. The preposition ἐκ in this verb is, as in many similar cases—where a preposition in composition is followed by the same preposition before the object of a verb—without any particular force. The infinitive is often used in the E. V. in place of the subjunctive, in constructions like the present. It is more concise, and more in accordance with our *usus loquendi*, while it is equally accurate as to *sense*. So Wesley, Wakefield, Pechy.

[i] "the demon." See ch. 1 : 34, note.

[j] "be satisfied." See ch. 6 : 42, note.

[k] "right·" καλόν. Rob., Wesley, Wakef., Sharpe.

[l] "Go;" Ὕπαγε. Wesley. See ch. 1 : 44, note.

[m] "the demon." See ch. 1 : 34.

[n] "hath gone out;" ἐξελήλυθε. See ch. 1 : 38, note.

[o] "when she came;" ἀπελθοῦσα. See ch. 1 : 38, note.

[p] "into her house;" εἰς τὸν οἶκον αὐτῆς. Sharpe. Mont., Eras, "in domum suam;" S. Fr., "dans sa maison."

[q] "the borders." So Matt. 4 : 13 (E. V.) See ch. 5 : 17, note.

[r] "having an impediment in his speech;" μογιλάλον. The participial construction is adopted as *concise*, and more in accordance with present usage.

[s] "the crowd." See ch. 2 : 4, note.

KING JAMES' VERSION.

34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it;*

37 And were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

GREEK TEXT.

ἀναβλέψας εἰς τὸν οὐρανὸν, ἐστέναξε, καὶ λέγει αὐτῷ, Ἐφφαθὰ, ὅ ἐστι, Διανοίχθητι. [35] Καὶ εὐθέως διηνοίχθησαν αὐτοῦ αἱ ἀκοαί· καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς. [36] καὶ διεστείλατο αὐτοῖς ἵνα μηδενὶ εἴπωσιν· ὅσον δὲ αὐτὸς αὐτοῖς διεστέλλετο, μᾶλλον περισσότερον ἐκήρυσσον. [37] καὶ ὑπερπερισσῶς ἐξεπλήσσοντο, λέγοντες, Καλῶς πάντα πεποίηκε· καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν, καὶ τοὺς ἀλάλους λαλεῖν.

REVISED VERSION.

and looking up to heaven, [t]he 34
groaned, and saith to him Eph-
phatha, that is, Be opened.
And immediately his ears were 35
opened, and [u]the bond of his
tongue was loosed and he spoke
[v]plainly. And he charged them 36
that they should tell no one;
but the more he charged them,
so much the more [w]a great deal
they published *it;* and were 37
beyond measure astonished, say-
ing, He hath done all things
well; he maketh both the deaf
to hear, and the dumb to speak.

CHAP. VIII.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered

CHAP. VIII.

ἘΝ ἐκείναις ταῖς ἡμέραις, παμπόλλου ὄχλου ὄντος, καὶ μὴ ἐχόντων τί φάγωσι, προσκαλεσάμενος ὁ Ἰησοῦς τοὺς μαθητὰς αὐτοῦ λέγει αὐτοῖς, [2] Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον· ὅτι ἤδη ἡμέρας τρεῖς προσμένουσί μοι, καὶ οὐκ ἔχουσι τί φάγωσι· [3] καὶ ἐὰν ἀπολύσω αὐτοὺς νήστεις εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· τινὲς γὰρ αὐτῶν μακρόθεν ἥκασι. [4] Καὶ ἀπεκρίθησαν

CHAP. VIII.

IN those days the crowd being 1
very great, and having nothing
to eat, [a]he called his disciples
[b]to *him*, and saith to them, I 2
have compassion on the crowd,
because they [c]have now remain-
ed with me three days, and
have nothing to eat: and if I 3
send them away [d]to their homes
fasting, they will faint by the
way; for [e]some of them [f]have
come from far. And his dis- 4

[t] "he groaned;" ἐστέναξε. So in all other cases in E. V., except James 5 : 9 ("grudge"). Kendrick, Wesley, Dick. Vulg., Eras., Beza, Castalio, Fritz., "ingemuit;" Bretsch., "*gemo, ingemisco.*" Syr., ܐܬܬܢܚ. Comp. Rom. 8 : 26, ὑπερεντυγχάνει—στεναγμοῖς ἀλαλήτοις.

[u] "the bond;" ὁ δεσμὸς. Kend., Pechy. Vulg., Beza, Eras., Castal., "vinculum;" S. Fr., "le lien."

[v] "plainly." This is the proper orthography of the adverb. Kend., Pechy.

[w] As an alternative rendering, "the more abundantly."

[a] "he." In the Text. Recept. ὁ Ἰησοῦς is the nominative. This is rejected by Griesb., Scholz, Knapp, Tittmann, Tischend., Lachmann, Fritz., Rob. (Harmony.) It is not recognized by the Syriac or Vulgate. It is dropped by Wesley, Sharpe, and A. Campbell. It was introduced into the text from the parallel, Matt. 15 : 32.

[b] "to *him;*" προσκαλεσάμενος. See ch. 3 : 13.

[c] "have remained;" προσμένουσι. Rob. A literal rendering by the present tense violates our idiom. The present tense in the N. T. is often used in narrating past transactions, and this too where there is no attempt at *graphic* description. When a *continued state* is described, the present includes in itself the *idea* of the perfect or imperfect. Kühner, § 255 (Rem. 1). Trollope, § 50, obs. 5.

[d] "to their homes;" εἰς οἶκον αὐτῶν. Kendrick, Sharpe, Belg., "naa haar huis." "Own" is omitted here, because Bagster has αὐτῶν. Different editions of the Text. Recept. differ as to the *spiritus*. Mont. and Wilson agree with Bagster, while Erasmus and the Polymicrian have αὑτῶν. So Rob. (Harmony), Scholz, Knapp, and Tittmann have αὐτῶν. The E. V. has followed Tyndale. There is no *emphasis* or *antithesis* which demands αὑτῶν. I insert this marginal note, *or*, according to some copies, "their own." De Wette, "nach Hause."

[e] "some;" τινὲς. Kend., Sharpe, Campbell, Thom., Wakef. "Divers" is obsolete.

[f] "have come." Thom. Instead of the reading of Bagster

KING JAMES' VERSION.

him, From whence can a man satisfy these *men* with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them;* and they did set *them* before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before *them.*

8 So they did eat, and were filled: and they took up of the broken *meat* that was left, seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

GREEK TEXT.

αὐτῷ οἱ μαθηταὶ αὐτοῦ, Πόθεν
τούτους δυνήσεταί τις ὧδε χορ-
τάσαι ἄρτων ἐπ' ἐρημίας; 5 Καὶ
ἐπερώτα αὐτούς, Πόσους ἔχετε
ἄρτους; Οἱ δὲ εἶπον, Ἑπτά.
6 Καὶ παρήγγειλε τῷ ὄχλῳ ἀνα-
πεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν
τοὺς ἑπτὰ ἄρτους, εὐχαριστήσας
ἔκλασε καὶ ἐδίδου τοῖς μαθηταῖς
αὐτοῦ, ἵνα παραθῶσι· καὶ παρέ-
θηκαν τῷ ὄχλῳ. 7 καὶ εἶχον
ἰχθύδια ὀλίγα· καὶ εὐλογήσας
εἶπε παραθεῖναι καὶ αὐτά. 8 ἔφα-
γον δέ, καὶ ἐχορτάσθησαν· καὶ
ἦραν περισσεύματα κλασμάτων,
ἑπτὰ σπυρίδας. 9 ἦσαν δὲ οἱ
φαγόντες ὡς τετρακισχίλιοι· καὶ
ἀπέλυσεν αὐτούς.

10 Καὶ εὐθέως ἐμβὰς εἰς τὸ
πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ,
ἦλθεν εἰς τὰ μέρη Δαλμανουθά.
11 καὶ ἐξῆλθον οἱ Φαρισαῖοι, καὶ
ἤρξαντο συζητεῖν αὐτῷ, ζητοῦν-
τες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ

REVISED VERSION.

ciples answered him, [g]Whence
can [gg]any one satisfy these *men*
with bread here in [h]a desert?
And he asked them, How many 5
loaves have ye? And they said,
Seven. And he commanded 6
the crowd [i]to lie down on the
ground: and he took the seven
loaves, and gave thanks, and
broke [j]*them*, and gave to his dis-
ciples to set before *them;* and
they [k]set *them* before the crowd.
And they had a few small fishes: 7
and he blessed and commanded
to set them also before *them.*
So [l]they ate and [m]were satis- 8
fied; and [n]they took up seven
baskets [o]of the fragments which
were left. And [p]those, who 9
ate, were about four thousand:
and he sent them away. And 10
immediately he entered into
[q]the ship with his disciples, and
came into [r]the region of Dal-
manutha. And the Pharisees 11
came forth, and began to ques-
tion with him, seeking of him a

ἥκασι, Scholz, Knapp, Titt., Lach., and Tischendorf have ἥκουσι, which is probably the true reading. As this verb belongs to the *præteritive* class, which with the form of the present have the signification of preterites, no change would be made in rendering, whichever reading is adopted.

[g] "Whence;" Πόθεν. Wesley, Wakef., Campbell, Kend., Thom., Sharpe. S. Fr., "d'ou."

[gg] "any one;" τις. Robinson, Sharpe. Beza, "quispiam;" Castal., "quisquam;" De Wette, "jemand;" S. Fr., "on."

[h] "a desert;" ἐπ' ἐρημίας. No article should be inserted in the Revision. None employed by Wakef., Thom., Sharpe. In the parallel, Matt. 15 : 33, ἐρημίᾳ is *anarthrous.* See ch. 1 : 4, note.

[i] "to lie down;" ἀναπέσειν. Sharpe. Vulg., Eras., Mont., Castal., "discumbere;" Beza, "ut discumberent." See ch. 6 : 40, note.

[j] "*them.*" Wesley, Kend., Pechy, Sharpe, Campbell, Wakef., Dick. S. Fr., "les." The sentence is imperfect and harsh without this supplement.

[k] "set." "Did" is superfluous, as there is no emphasis.

[l] "they ate;" ἔφαγον. Sharpe, Kend., Pechy. See ch. 6 : 42, note.

[m] "were satisfied;" ἐχορτάσθησαν. Wakef., Kend., Wesley, Thom., Camp., Dick., Rob. See ch. 6 : 42, note.

[n] "they took up seven baskets." Thom. This is the natural order, in our language. So in the text, 6 : 43, ἦραν κλασμάτων δώδεκα κοφίνους, and the parallel, Matt. 15 : 37, ἦραν τὸ περισσεῦον τῶν κλασμάτων, ἑπτὰ σπυρίδας πλήρεις.

[o] "of fragments;" κλασμάτων. Wesley, Thom., Wakefield, Dick., Sharpe, Campbell, Rob. So in all instances in E. V., except this, and Matt. 15 : 37.

[p] "those, who ate;" οἱ φαγόντες. Sharpe, Kendrick. This aorist is most appropriately rendered by the imperfect. The pluperfect of the E. V. originated in the *manducaverant* of the Vulg. In ch. 6 : 44, οἱ φαγόντες is rendered in the E. V., "they that did eat."

[q] "the ship;" τὸ πλοῖον. The definite article is employed by Wesley, Sharpe, Wakef., Thom., Kend., Pechy, De Wette, Belg., S. Fr., Iber. See ch. 4 : 1, note.

[r] "the region;" τὰ μέρη. Rob., Bretsch., Kend., Campbell. Thomson, "district;" S. Fr., "le territoire;" Luther and De Wette, "die Gegend;" Iberian, "al distrito;" Castalio, "tractus."

KING JAMES' VERSION.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily, I say unto you, There shall no sign be given unto this generation.

13 And he left them, and entering into the ship again, departed to the other side.

14 Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and *of* the leaven of Herod.

16 And they reasoned among themselves, saying, *It is* because we have no bread.

17 And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

GREEK TEXT.

οὐρανοῦ, πειράζοντες αὐτόν. 12 καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει, Τί ἡ γενεὰ αὕτη σημεῖον ἐπιζητεῖ; ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον. 13 Καὶ ἀφεὶς αὐτοὺς, ἐμβὰς πάλιν εἰς τὸ πλοῖον, ἀπῆλθεν εἰς τὸ πέραν.

14 Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἕνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ. 15 καὶ διεστέλλετο αὐτοῖς, λέγων, Ὁρᾶτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρώδου. 16 Καὶ διελογίζοντο πρὸς ἀλλήλους, λέγοντες, Ὅτι ἄρτους οὐκ ἔχομεν. 17 Καὶ γνοὺς ὁ Ἰησοῦς λέγει αὐτοῖς, Τί διαλογίζεσθε, ὅτι ἄρτους οὐκ ἔχετε; οὔπω νοεῖτε, οὐδὲ συνίετε; ἔτι πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; 18 ὀφθαλμοὺς ἔχοντες οὐ βλέπετε; καὶ ὦτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε;

REVISED VERSION.

sign from heaven, [s]trying him.
And [t]he groaned deeply in 12
his spirit, and saith, Why doth
this generation [u]seek a sign?
[v]Truly I say to you, There shall
no sign be given to this genera-
tion. And he left them and 13
entering into the ship again,
departed to the other side.
[w]And *the disciples* had forgotten 14
to take [x]bread, neither had they
[y]but one loaf with them [z]in the
ship. And he charged them, 15
saying, Take heed, beware of
the leaven of the Pharisees and
[a]of the leaven of Herod. And 16
they reasoned among them-
selves, saying, *It is* because we
have no bread. And Jesus 17
[b]knowing *it*, saith to them, Why
do ye reason [c]that *it is* because
ye have no bread? do ye not
yet perceive [d]nor understand?
have ye your heart [e]still [f]stupe-
fied? having eyes, see ye not? 18
and having ears, hear ye not?

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[s] "trying;" πειράζοντες. See ch. 1 : 13, note. Kend., Q., Pechy, Wakef., "to try;" Thom., "with a view to try."

[t] "he groaned deeply;" ἀναστενάξας. Bretschneider, "*ingemisco;*" Liddell (*in verbo*), "to groan aloud;" Kend., "groaning deeply;" Campbell, "with a deep groan." Ἀνά is *intensive.* See ch. 7 : 34.

[u] "seek a sign." "After" is dropped as superfluous. Wesley, Dick., Wakef., Thom. have omitted it.

[v] "Truly;" See ch. 3 : 28, note.

[w] "And;" Καὶ. Sharpe, Pechy. Iber., "i;" Vulg., Eras., "et;" De Wette, "und."

[x] "bread;" ἄρτους. While "loaves" would be more literal (here and v. 16, 17), the *exigentia loci* demands that the rendering of the E. V. should be retained. The rendering, "had forgotten to take loaves, and had but one loaf with them," is not in harmony with our mode of speaking.

[y] "but" (one loaf); εἰ μὴ (ἕνα ἄρτον). Dick., Pechy. S. Fr., "qu'un seul pain;" Bretsch., "*præter;*" De Wette, "denn nur;" Belg., "dan."

[z] "in the ship." This position of these words is according to the text. The whole sentence is thus in harmony with our *usus loquendi.* So Sharpe, Thom., Campbell, Wakef., Dick., S. Fr., De Wette, Belg., Vulg., Beza, Eras., Iber. The inverted order of the E. V. originated with Tyndale.

[a] "of." This preposition which marks the genitive of τῆς ζύμης, is not a supplement, and is improperly italicized in the E. V. It corresponds in all respects to the "of" immediately preceding ("of the Pharisees"), which is also the sign of the genitive.

[b] "knowing;" γνοὺς. Wesley, Kendrick, Dickinson, Sharpe, Campbell, and Thomson have the participial construction. The expression "when Jesus knew," leaves the common reader to infer that Jesus learned the fact from information *subsequently* given. S. Fr., "connaissant;" Belg., "bekenende."

[c] "*that it is.*" In the sixteenth verse where the text is, ὅτι ἄρτους οὐκ ἔχομεν, a supplement is obviously required. Ὅτι indicates that something is necessary, before it, to complete the sentence. In the case now before us, the sentence is similar, and ὅτι has the same force. The thought is, "Why do ye reason that *I spoke thus,* because ye have no bread?" Liddell (ὅτι.) Hoogeveen (ὅτι,) III., p. 138.

[d] "nor;" οὐδὲ. Rob. After the negative "not," "nor" should be used instead of "neither." Webster, on "Neither." So Kend., Wakef., Pechy.

[e] "still;" ἔτι. Pechy, Rob. So (E. V.) Rev. 22 : 11.

[f] "stupefied;" πεπωρωμένην. Kend. See ch. 6 : 52, note.

KING JAMES' VERSION.

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

22 And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught.

24 And he looked up, and said, I see men as trees walking.

25 After that, he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the

GREEK TEXT.

19 ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους πλήρεις κλασμάτων ἤρατε; Λέγουσιν αὐτῷ, Δώδεκα. 20 Ὅτε δὲ τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων σπυρίδων πληρώματα κλασμάτων ἤρατε; Οἱ δὲ εἶπον, Ἑπτά. 21 Καὶ ἔλεγεν αὐτοῖς, Πῶς οὐ συνίετε;

22 Καὶ ἔρχεται εἰς Βηθσαϊδάν· καὶ φέρουσιν αὐτῷ τυφλὸν, καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἅψηται. 23 καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ, ἐξήγαγεν αὐτὸν ἔξω τῆς κώμης· καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτὸν εἴ τι βλέπει. 24 καὶ ἀναβλέψας ἔλεγε, Βλέπω τοὺς ἀνθρώπους, ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας. 25 Εἶτα πάλιν ἐπέθηκε τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ ἐποίησεν αὐτὸν ἀναβλέψαι· καὶ ἀποκατεστάθη, καὶ ἐνέβλεψε τηλαυγῶς ἅπαντας. 26 καὶ ἀπέστειλεν αὐτὸν εἰς τὸν οἶκον αὐτοῦ, λέγων, Μηδὲ εἰς

REVISED VERSION.

and do ye not remember? When 19
I broke the five loaves among
[g]the five thousand, how many
baskets full of fragments took
ye up? They say to him,
Twelve. And when the seven 20
among [h]the four thousand, how
many baskets full of fragments
took ye up? And they said,
Seven. And he said to them, 21
How is it that ye do not
understand? And he cometh to 22
Bethsaida; and they bring a
blind man to him and [i]beseech
him to touch him. And he 23
took the blind man by the hand,
and led him out [j]of the village;
and when he had spit on his
eyes: he put his hands on him
and asked him if he saw [k]any
thing? And he looked up, and 24
said, I see men [l]like [m]trees,
walking. [n]Then he put his hands 25
on his eyes again, and made
him look up: and he was
restored, and saw every man
clearly. And he sent him away 26
to his house, saying, Neither go

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[g] "the;" *τοὺς*. Sharpe, Dick., Pechy, Kendrick, Thomson, Campbell. S. Fr., "les;" Iber., "los;" Belg., "de;" De Wette, "die." The article should by all means be retained, as the noun is definite. Compare ch. 6 : 41, and 8 : 6.

[h] "the;" *τοὺς*. Sharpe, Dick., G. Camp., Thom., Kend. S. Fr., "les;" Iber., "los;" Belg., "de;" De Wette, "die." See last note.

[i] "beseech;" *παρακαλοῦσιν*. Wesley, Pechy, Wakef. The verb is rendered in the present by Thom. and Sharpe also. It should be put in the same tense with the equivalent of *φέρουσιν*. Eras., "obsecrant;" De Wette, "bitten." The rendering of the E. V. originated in that of the Vulgate, "adducunt—et rogabant."

[j] "of the village;" *τῆς κώμης*. Kend., Sharpe, Pechy, Wakefield. Vulg., Mont., Eras., Beza, "vicum;" Rob. (*in verbo*), "village, hamlet, country-town." The word occurs twenty-seven times in the N. T., and is rendered "village" seventeen times in the E. V.

[k] "any thing;" *τι*. Sharpe, Kend., Dick., Wakef., Thomson. "Aught" is obsolete.

[l] "like;" *ὡς*. Robinson. So (E. V.) Matt. 6 : 29; 28 : 3. John 7 : 46. Acts 8 : 32. In constructions like the present, "like" is much more frequently employed than "as," both in conversation and writing.

[m] As "trees" (*δένδρα*) is joined with "men," not with "walking" (*περιπατοῦντας*), *a comma* is placed after it. Bloomfield remarks, "I see men as trees, walking," i. e., "I distinguish men from trees only by their walking." So Campbell's rendering is, "men, whom I distinguish from trees only by their walking."

[n] "then;" *εἶτα*. Kend., Sharpe, Wesley, Wakefield, Rob., Liddell.

KING JAMES' VERSION.

town, nor tell *it* to any in the town.

27 And Jesus went out, and his disciples, into the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some *say*, Elias; and others, One of the prophets.

29 And he said unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and *of* the chief priests, and scribes, and be killed, and after three days rise again.

GREEK TEXT.

τὴν κώμην εἰσέλθῃς, μηδὲ εἴπῃς τινὶ ἐν τῇ κώμῃ.

27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ, λέγων αὐτοῖς, Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι; 28 Οἱ δὲ ἀπεκρίθησαν, Ἰωάννην τὸν Βαπτιστήν· καὶ ἄλλοι Ἡλίαν· ἄλλοι δὲ ἕνα τῶν προφητῶν. 29 Καὶ αὐτὸς λέγει αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Ἀποκριθεὶς δὲ ὁ Πέτρος λέγει αὐτῷ, Σὺ εἶ ὁ Χριστός. 30 Καὶ ἐπετίμησεν αὐτοῖς, ἵνα μηδενὶ λέγωσι περὶ αὐτοῦ.

31 Καὶ ἤρξατο διδάσκειν αὐτούς, ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ μετὰ τρεῖς

REVISED VERSION.

into [o]the village, nor tell *it* [p]to
any one in [q]the village. And 27
[r]Jesus and his disciples went
out into [s]the villages of Cesarea
Philippi: and, [t]on the way, he
asked his disciples, saying to
them, [u]Who do men say that I
am? And they answered, John 28
[v]the Immerser; [w]and [x]others,
Elijah; but others, one of the
prophets. And he saith to 29
them, But [y]who say ye that I
am? And Peter answering saith
to him, Thou art [z]the Anointed.
And he charged them that they 30
should tell [a]no one [aa]concerning
him. And he began to teach 31
them, that the Son of man must
suffer many things, and be rejected [b]by the elders, and [c]the
chief priests and scribes, and
[d]be put to death, and after three

[o] "the village." See v. 23, note.

[p] "to any one;" τινὶ. Wakef., Sharpe, Thom., Dickinson. "Any," when used alone (as it is here by the E. V.), conveys the idea of *plurality*, and is understood by English readers as equivalent to "any persons" (or "things").

[q] "the village." See v. 23, note.

[r] "Jesus and his disciples went out." Pechy. This change from the more literal phraseology of the E. V. is made in accordance with our *usus loquendi*. The same phraseology occurs in De Wette, "Jesus und seine Jünger gingen hinweg." Dick., "Jesus and his disciples went out." As an alternative rendering, "Jesus went out with his disciples." So Thom., G. Camp., Wakefield. Span., "Y salió Jesus con sus discipulos."

[s] "the villages;" τὰς κώμας. See v. 23, note.

[t] "on the way;" ἐν τῇ ὁδῷ. Kend., Pechy, Wakef., "on the road." This idiomatic phrase presents the thought, and is in harmony with our mode of speaking.

[u] "Who;" Τίνα. Kend., Thom., Pechy, Camp. "Whom" is ungrammatical.

[v] "the Immerser;" τὸν Βαπτιστήν. A. Camp. See ch. 6 : 14, note. Iber., "el Sumergidor;" Luther, De Wette, "der Täufer;" Belg., "de Dooper."

[w] "and;" καὶ. Kend., Thom., Sharpe. Eras., Beza, "et;" S. Fr., "et;" De Wette, "und;" Belg., "ende;" Iber., "i;" Ital., "ed."

[x] "others;" ἄλλοι. Wiclif, Sharpe, Kend. S. Fr., "d'autres;" De Wette, "andere;" Span. and Iber., "otros;" Ital., "altri."

[y] "who." See v. 27, note.

[z] "the Anointed;" ὁ Χριστός. This word is here evidently an appellative, like the Hebrew הַמָּשִׁיחַ. It should, therefore, be *translated*, not *transferred*. This is its use generally, *in the Evangelists*. In the Epistles, on the contrary, it is generally a proper name. To substitute the Hebrew "Messiah" for "Christ," is to introduce a less familiar word, without affording the reader any light from etymology. Rob., "the Anointed;" Bretsch., "*unctus* a Deo." See Ps. 2 : 2, מְשִׁיחוֹ (E. V.) "his Anointed;" Sept., τοῦ Χριστοῦ αὐτοῦ. Acts 10 : 38, Ἰησοῦν τὸν ἀπὸ Ναζαρὲτ, ὡς ἔχρισεν αὐτὸν ὁ Θεὸς Πνεύματι Ἁγίῳ καὶ δυνάμει.

[a] "no one;" μηδενὶ. Sharpe, Thom., Kendrick, Pechy, Rob. Mont., "nemini;" Beza, "nulli;" De Wette, "niemandem."

[aa] "concerning;" περὶ. Camp., Kend., Wakef. Often in E. V.

[b] "by;" ἀπὸ (*cum genit.*) Wesley, Wakef., Dick., Kend., Pechy, Thom.

[c] There is no necessity for the supplementary "of," in the E. V. It is not employed by Sharpe, Wesley, Kend., Thomson, or Pechy.

[d] "be put to death;" ἀποκτανθῆναι. Robinson (*in loco*,

KING JAMES' VERSION.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

34 And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever will save his life, shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36 For what shall it profit a

GREEK TEXT.

ἡμέρας ἀναστῆναι· 32 καὶ παῤῥησίᾳ τὸν λόγον ἐλάλει. Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾷν αὐτῷ. 33 ὁ δὲ ἐπιστραφεὶς, καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ, ἐπετίμησε τῷ Πέτρῳ, λέγων, Ὕπαγε ὀπίσω μου, Σατανᾶ· ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.

34 Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ, εἶπεν αὐτοῖς, Ὅστις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι. 35 ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν. ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, οὗτος σώσει αὐτήν. 36 τί γὰρ ὠφελήσει ἄνθρωπον, ἐὰν κερδήσῃ

REVISED VERSION.

days rise again. And he spoke 32
[e]the saying [f]plainly. And
Peter took him [g]*aside*, and began to rebuke him. But when 33
he had [h]turned round and looked on his disciples, he rebuked
Peter, saying, [i]Get behind me,
Satan: for thou [j]favorest not
[k]the things of God, but [k]the
things of men. And when he 34
had called the crowd [l]to *him*
with his disciples, [m]he said to
them, Whoever will come after
me, let him deny himself, and
take up his cross, and follow
me. For [n]whoever would save 35
his life, [o]will lose it; but whoever shall lose his life for my
sake and the gospel's, [p]he [q]will
save it. For what [r]will it pro- 36
fit a man [s]if he should gain the

ἀποκτείνω.) So (E. V.) Matt. 14 : 5. Mark 14 : 1. Luke 18 : 33. John 12 : 10; 18 : 31.

[e] "the saying." Pechy. Some Grammarians have said that it is allowable to render the article by the demonstrative, for the sake of *perspicuity*. Such cases, however, are rare, and can be justified only when there is an *emphasis*. There is no necessity in this instance for departing from the usual rendering. The translation of Beza, "cum sermonem," influenced the early Eng. interpreters.

[f] "plainly;" *παῤῥησίᾳ*. Rob. (*in loco.*) Pechy, Newcome, Wakef., and Dick., "with great plainness." *Παῤῥησίᾳ* is not employed here in the sense of "openly" as contrasted to "secretly," but to signify "*free from obscurity, distinctly, clearly,*" as in John 10 : 24, "If thou be the Christ tell us plainly"—*παῤῥησίᾳ*. So John 16 : 29. Bloomf. (N. T.), "plainly," "without any figure of speech;" Iber., "con claridad."

[g] "aside." Tyndale, Cranmer, Geneva, Wakefield, Kendrick, Campbell, Thom. S. Fr., "à part." Rob., on *προσλαμβάνω*, says: "With acc. of persons, *to take to oneself*, to take by the hand and draw aside." Hence, De Wette, "nahm ihn Petrus bei der Hand." Belg., "Petrus hem het zich genomen hebbende." Bloomf. (on parallel, Matt. 16 : 22), "taking him aside, q. d., by the hand, an action naturally accompanying advice, remonstrance, or censure."

[h] "turned round;" *ἐπιστραφεὶς*. So ch. 5 : 30. Sharpe. "Round" is more harmonious than "about."

[i] "Get behind me;" *Ὕπαγε ὀπίσω μου*. Kendrick. Vulg., "vade retro me;" Belg., "Gaat henen achter mij;" De Wette, "Weiche von mir." Heb. N. T., סֹב אֶל אַחֲרַי. "Get" is no longer used as a reflexive verb.

[j] "favorest;" *φρονεῖς*. Rob. (*in loco, φρονέω*), "to favor, to set the mind and affections upon." "To savor" has nearly the same sense (or, more strictly, "to relish"), but it is obsolete. As an alternative, "thou regardest."

[kk] "the things of God—the things of men;" *τὰ τοῦ Θεοῦ—τὰ τῶν ἀνθρώπων*. Wesley, Wakef., Pechy, Campbell, Thom., Kend. "That" and "be," after "things," are superfluous.

[l] "to *him*." See ch. 3 : 13, note.

[m] "Also" is an unnecessary *supplement*, in the E. V. It has been dropped by Sharpe, Pechy, Dick. It was borrowed from Tyndale, and was probably derived from the rendering of Beza, "quum ad se vocasset turmam unà cum discipulis suis."

[n] "whoever would;" *ὃς—ἂν θέλῃ*. Pechy, Dick.

[o] "will lose;" *ἀπολέσει*. Sharpe.

[p] "he;" *οὗτος*. The force of this demonstrative may often be properly presented by "he," pronounced with *emphasis*. It is rendered by "he," "she," etc. (E. V.) Matt. 13 : 22, 23. Luke 1 : 32; 20 : 28. John 4 : 47. Acts 3 : 10, etc.

[q] "will save;" *σώσει*. This language is regarded as a simple declaration of that which is to take place in the future. Hence, "will" is substituted for "shall." So Sharpe, Dick.

[r] "will it profit;" *ὠφελήσει*. Wakef., Thom., Sharpe.

[s] "if he should gain;" *ἐὰν κερδήσῃ*. Dick.

KING JAMES' VERSION.

man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

GREEK TEXT.

τὸν κόσμον ὅλον, καὶ ζημιωθῇ τὴν ψυχὴν αὐτοῦ; 37 ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; 38 ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτὸν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.

REVISED VERSION.

whole world, and lose [t]his
[u]soul? or what will a man give 37
as a [v]ransom for his [u]soul. For 38
whoever shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also [w]will the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

CHAP. IX.

AND he said unto them, Verily, I say unto you, That there be some of them that stand here which shall not taste of death, till they have seen the kingdom of God come with power.

2 And after six days, Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves; and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

CHAP. IX.

Καὶ ἔλεγεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ὅτι εἰσί τινες τῶν ὧδε ἑστηκότων, οἵτινες οὐ μὴ γεύσωνται θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ ἐληλυθυῖαν ἐν δυνάμει.

2 Καὶ μεθ' ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους· καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, 3 καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα, λευκὰ λίαν ὡς χιὼν, οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύ-

CHAP. IX.

AND he said to them, [a]Truly 1
I say to you, That there are some of [b]those standing here, who [c]will not taste of death, till they have seen the kingdom of
God come with power. And 2
after six days, Jesus taketh [d]with *him* Peter, and James, and John, and leadeth them up into a high mountain apart by themselves; and he was trans-
figured before them. And his 3
[e]garments became shining, exceedingly white, [f]like snow; [g]such as no fuller on earth can

[t] "his;" αὐτοῦ. Pechy, Sharpe, Dick., Camp., Wakef.

[uu] "soul;" ψυχὴν. Kendrick and some others render ψυχή by "life," here and in v. 37, thus giving the word the same force, which it has in v. 35. Although I believe the E. V. is accurate, still I place "*or* life" in the margin of v. 36 and 37. Compare v. 38. John 12 : 25.

[v] "ransom;" ἀντάλλαγμα. Bloomfield (Annotat.), Thomson, Campbell. De Wette, "Lösegeld." Geo. Campbell remarks on this word: "We ransom what by law, war, or accident is forfeited and in the power of another, though we may still be in possession; but we always exchange what we have for what we have not. If a man's life be actually taken, it is too late for bartering." Bretsch. (*ἀντάλλαγμα, in loco*), "Locutio deprompta est ex redemtione servorum, et ἀντάλλαγμα est *pretium redemtionis*, liberationis a morte." Tyndale, Cran., Genevan, "to redeem his soul again."

[w] "will—be ashamed;" ἐπαισχυνθήσεται. Kend., Dickinson, Camp Sharpe, Wakef.

[a] "Truly." See ch. 3 : 28, note.

[b] "those standing;" τῶν ἑστηκότων. Kend., Thom., Camp., Pechy.

[c] "will not taste;" οὐ μὴ γεύσωνται. Sharpe, Wakefield, Dick. As this is the language of *prediction*, "will" is the proper auxiliary.

[d] "with *him*." As παρὰ in composition conveys the idea of "with" or "to," the equivalent of παρὰ should not be *italicized* as a supplement. Compare ch. 3 : 13, note.

[e] "garments;" τὰ ἱμάτια. Wesley, Kend., Campbell, Dick., Pechy, Rheims, Rob. So (E. V.) Matt. 21 : 8; 23 : 5; 27 : 35. Mark 11 :-7, etc.

[f] "like;" ὡς. Kend., Wakef., Dick. See ch. 8 : 24, note.

[g] "such as;" οἷα. Wesley, Dick., Kend., Rob. Bretsch., "*qualis*;" S. Fr., "tels que;" Span. and Iber., "cuales;" Ital., "tali;" Vulg., Mont., Beza, "qualia." As οἷα is elliptical for οἷα ἱμάτια, the addition of "them" at the end of the verse is unnecessary.

KING JAMES' VERSION.

4 And there appeared unto them Elias, with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say: for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying

GREEK TEXT.

ναται λευκᾶναι. 4 καὶ ὤφθη αὐτοῖς Ἡλίας σὺν Μωσεῖ, καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ. 5 καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ, Ῥαββὶ, καλόν ἐστιν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν σκηνὰς τρεῖς, σοὶ μίαν, καὶ Μωσεῖ μίαν, καὶ Ἠλίᾳ μίαν. 6 Οὐ γὰρ ᾔδει τί λαλήσῃ· ἦσαν γὰρ ἔκφοβοι. 7 καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς· καὶ ἦλθε φωνὴ ἐκ τῆς νεφέλης, λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός· αὐτοῦ ἀκούετε. 8 Καὶ ἐξάπινα περιβλεψάμενοι, οὐκέτι οὐδένα εἶδον, ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν. 9 Καταβαινόντων δὲ αὐτῶν ἀπὸ τοῦ ὄρους, διεστείλατο αὐτοῖς ἵνα μηδενὶ διηγήσωνται ἃ εἶδον, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. 10 καὶ τὸν λόγον ἐκρά-

REVISED VERSION.

[h]whiten. And there appeared 4
to them Elijah, with Moses:
and they were talking with Jesus.
And Peter [i]answering, 5
[j]saith to Jesus, [k]Rabbi, it is
good for us [l]to remain here:
and let us make three [m]booths;
one for thee, and one for Moses,
and one for Elijah. For he 6
[n]knew not what to say: for
they were [o]greatly terrified.
And [p]there came a cloud which 7
overshadowed them; and a
voice came out of the cloud,
saying, This is my beloved Son:
hear him. And suddenly, [q]on 8
looking round, [r]they no longer
saw any one, [s]except Jesus
alone with themselves. And as 9
they came down from the mountain,
he charged them that they
[t]should relate [u]to no one [v]what
they had seen, till the Son of
man [w]should have risen from
the dead. And they kept that 10

[h] "whiten;" λευκᾶναι. Pechy, Kendrick, Wesley, Thomson, Sharpe. "White" is no longer used as a verb.

[i] "answering;" ἀποκριθεὶς. Kend., Wesley. S. Fr., "prenant la parole;" Span., Iber., "tomando la palabra."

[j] "saith;" λέγει. Kend.

[k] "Rabbi." This Hebrew title (literally, "Great One") has no *proper equivalent* in our language. Rob. remarks: "In Matt. 23 : 8, it is explained by καθηγητής—in John 1 : 38, by διδάσκαλος—in reference to its use as a title, rather than to signification." It is deemed best, in conformity to the general usage in the E. V., to transfer this word. The Apostles were charged not to receive this title, Matt. 23 : 7, 8. So Pechy, Camp., Sharpe.

[l] "to remain;" εἶναι. Bloomfield on Matt. 17 : 4 (N. T.) Dick., Wakef., "to abide;" Campbell, "to stay."

[m] "booths;" σκηνὰς. Bloomfield on Matt. 17 : 4, "Booths composed of branches of trees, such as were hastily raised for temporary purposes by travelers, and such as were raised at the feast of tabernacles. Campbell, Dickinson. "Booths" occurs in (E. V.) Gen. 33 : 17. Levit. 23 : 42, 43. Neh. 8 : 14, 16. In all these cases, the Sept. has σκηνή. Rob., "Booths, as built of green boughs and the like, *a booth*."

[n] "knew;" ᾔδει. Kend., Wesley, Sharpe, Wakef. "Wist" is obsolete.

[o] "greatly terrified;" ἔκφοβοι. Rob., Thom., "exceedingly terrified." Ἐκ is intensive. "Sore" is obsolete. Bretschneider, "*terrore perculsus*." Campbell has "so terrified."

[p] "there came;" ἐγένετο. Wesley, Kend., Thom., Campbell. This is a common rendering of this verb (in the E. V.) where it has the sense of *fieri*, "to come into existence," "*to become* any thing." See Rob. Luther, "es kam;" Belg., "daar kwaam;" Vulg., Eras., "facta est;" Iber., "vino (una nube)."

[q] "on looking round;" περιβλεψάμενοι. Pechy, Kend.

[r] "they no longer saw any one;" οὐκέτι οὐδένα εἶδον. Kend., Dick. S. Fr., "ils ne virent plus personne;" Beza, Eras., "non amplius viderunt quemquam."

[s] "except;" ἀλλὰ. This particle is used for ἀλλ' ἤ, "other than," "except." Bloomf. (N. T.) Rob. (ἀλλ' ἤ.) Kendrick, "but;" S. Fr., "que;" Iber., "sino;" De Wette, "sondern."

[t] "should relate;" διηγήσωνται. Kend., Dick., "to relate." As this verb has the sense of *narrating, declaring* in detail, "relate" is an appropriate rendering. It is thus distinguished from other verbs, which are translated "to tell" in the E. V. Vulg., Beza, Castal., "narrarent;" S. Fr., "raconter."

[u] "to no one;" μηδενὶ. Kendrick, Pechy, Wakef., Sharpe. Beza, "nemini;" Vulg., "(ne) cuiquam;" Castal., "(ne) cui;" Iber., "nadie;" S. Fr., "ne—à personne."

[v] "what;" ἃ. Kend., Campbell, Dick., Sharpe, Thomson, Wakef. S. Fr., "ce que."

[w] "should have risen;" (ὅταν)—ἀναστῇ. The aorist subj.

KING JAMES' VERSION.

with themselves, questioning one with another what the rising from the dead should mean.

11 And they asked him, saying, Why say the scribes that Elias must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to *him*, saluted him.

GREEK TEXT.

τησαν πρὸς ἑαυτοὺς, συζητοῦντες
τί ἐστι τὸ, ἐκ νεκρῶν ἀναστῆναι.
11 Καὶ ἐπηρώτων αὐτὸν, λέγον-
τες, Ὅτι λέγουσιν οἱ γραμμα-
τεῖς, ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶ-
τον; 12 Ὁ δὲ ἀποκριθεὶς, εἶπεν
αὐτοῖς, Ἠλίας μὲν ἐλθὼν πρῶ-
τον, ἀποκαθιστᾷ πάντα· καὶ πῶς
γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀν-
θρώπου, ἵνα πολλὰ πάθῃ καὶ
ἐξουδενωθῇ. 13 ἀλλὰ λέγω ὑμῖν,
ὅτι καὶ Ἠλίας ἐλήλυθε, καὶ ἐποί-
ησαν αὐτῷ ὅσα ἠθέλησαν, καθὼς
γέγραπται ἐπ' αὐτόν.
14 Καὶ ἐλθὼν πρὸς τοὺς μαθη-
τὰς, εἶδεν ὄχλον πολὺν περὶ αὐ-
τοὺς, καὶ γραμματεῖς συζητοῦν-
τας αὐτοῖς. 15 καὶ εὐθέως πᾶς ὁ
ὄχλος ἰδὼν αὐτὸν, ἐξεθαμβήθη,
καὶ προστρέχοντες ἠσπάζοντο

REVISED VERSION.

saying [x]to themselves, question-
ing with one another what that
meant, To rise from the dead.
And they asked him, saying, 11
[y]Why say the scribes, that Eli-
jah must first come? And he 12
answered and [z]said to them,
Elijah [a]indeed cometh first, and
restoreth all things, and how it
is written of the Son of man,
that he must suffer many things,
and [b]be despised. But I say to 13
you, that Elijah [c]hath [d]both
come and [e]*that* they have done
to him whatever [f]they would,
as it is written of him. And 14
when he came to [g]his disciples,
he saw a great crowd about
them, and the scribes question-
ing with them. And [h]imme- 15
diately all the crowd, when
they beheld him, were greatly
amazed, and [i]running to *him*,

with ὅταν is equivalent to our second fut. or the *futurum exactum* of the Latin. Buttm., § 139 (m. 16). Winer, § 35 (8. *b*. 2). As an alternative reading (though less exact), "had risen."

[x] "to themselves;" πρὸς ἑαυτοὺς. The idiom of our language demands "to" in this case, after "kept." So Rob. (*in loco*), κρατέω, "what that meant, To rise from the dead," τί ἐστι τὸ, ἐκ νεκρῶν ἀναστῆναι. Pechy.

The question with the Apostle was, What did the language of Jesus signify, when he spoke of his own resurrection from the dead? What did he mean by the saying, "To rise from the dead?" Ἐστι has here the sense of "to mean" or "signify," and may be properly rendered by the imperfect tense. Rob. (ἐστι.) Τὸ is elliptical for τὸ ῥῆμα. Bloomfield (*in loco*) says, "what Jesus meant by rising from the dead,"—"they (i. e. the Apostles) did not question the general resurrection, which all but the Sadducees believed." Vulg., "quid esset: Cum a mortuis resurrexerit." Mont., "quid est, Ex mortuis resurgere?" Eras., "quid esset *hoc quid dixerat*, E mortuis resurgere." Iber., "qué sería eso de resuscitar de entre los muertos." De Wette, "Was heisst das: Von den Todten auferstehen?"

[y] "Why;" Ὅτι. The difficulty presented by this particle has long attracted the attention of critics and interpreters. Numerous conjectural readings founded on the supposed *incuria scribarum*, have been suggested and rejected. No satisfactory result has yet been reached. Under these circumstances, I do not disturb the rendering of the E. V. I believe, however, that this is a case when ὅτι is elliptical, and that some short phrase is understood before ὅτι, so that the thought is substantially, "Why is it that the scribes say," etc. See Hoogeveen, ὅτι, III. p. 138. This must be regarded as another *conjecture*, Ex. gr. τί ἐστι ὅτι.

[z] "said;" εἶπεν. Wakef., Thom., Sharpe, Dick. This is the usual rendering of the verb in the E. V.

[a] "indeed;" μὲν. Kendrick, Pechy, Wakef., Dick., Sharpe, Thom. Mont., Beza, Eras., Castal., "quidem."

[b] "be despised;" ἐξουδενωθῇ. Rob. Campbell, "be contemned." "To set at nought" is obsolete.

[c] "hath come;" ἐλήλυθε. Thom. There is no necessity for departing from the usual signification of the perfect. Beza, Eras., "venisse." See ch. 1 : 38, note.

[d] "both—and;" καὶ—καὶ. Rob. (καὶ.) Wakefield, Pechy. Many later Eng. translators overlook the first καὶ.

[e] "*that*." Wakef. Our idiom demands this supplement. S. Fr., "et qu'ils lui ont fait," etc.

[f] "they would;" ἠθέλησαν. This is a common reading of some past tenses of the verb, in the E. V. "To list" is obsolete, in the sense demanded here. As an alternative rendering, "they desired." So Pechy, and E. V., Mark 9 : 35. Luke 8 : 20; 10 : 24. John 16 : 19, etc.

[g] "his." Τοὺς, the article, is used here in the sense of a possessive pronoun; or, to speak more accurately, it may be properly rendered by a possessive in English. Hence, it should not be printed as a supplement. Kühner, § 244. 4. § 302. I.

[h] "immediately." See ch. 1 : 10, note.

[i] "running to *him*;" προστρέχοντες. As "to" is the equivalent of πρὸς, it should not be *italicized*. See ch. 3 : 13, note.

KING JAMES' VERSION.

16 And he asked the scribes, What question ye with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

18 And wheresoever he taketh him, he teareth him; and he foameth and gnasheth with his teeth, and pineth away; and I spake to thy disciples that they should cast him out, and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? Bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed, foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

GREEK TEXT.

αὐτόν. 16 καὶ ἐπηρώτησε τοὺς γραμματεῖς, Τί συζητεῖτε πρὸς αὐτούς; 17 Καὶ ἀποκριθεὶς εἷς ἐκ τοῦ ὄχλου, εἶπε, Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρός σε, ἔχοντα πνεῦμα ἄλαλον. 18 καὶ ὅπου ἂν αὐτὸν καταλάβῃ, ῥήσσει αὐτόν· καὶ ἀφρίζει, καὶ τρίζει τοὺς ὀδόντας αὐτοῦ, καὶ ξηραίνεται· καὶ εἶπον τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσι, καὶ οὐκ ἴσχυσαν. 19 Ὁ δὲ ἀποκριθεὶς αὐτῷ, λέγει, Ὦ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρός με. 20 Καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν· καὶ ἰδὼν αὐτὸν, εὐθέως τὸ πνεῦμα ἐσπάραξεν αὐτόν· καὶ πεσὼν ἐπὶ τῆς γῆς, ἐκυλίετο ἀφρίζων. 21 Καὶ ἐπηρώτησε τὸν πατέρα αὐτοῦ, Πόσος χρόνος ἐστὶν, ὡς τοῦτο γέγονεν αὐτῷ; Ὁ δὲ εἶπε, Παι-

REVISED VERSION.

saluted him. And he asked 16
the scribes, What [j]are ye ques-
tioning with them? And one 17
of the crowd answered and said,
[k]Teacher, I have brought to
thee my son, who hath a dumb
spirit; and wherever he taketh 18
him, he [l]dasheth him down, and
he foameth and [m]grindeth his
teeth, and pineth away; and I
spoke to thy disciples [n]to cast
him out, and they could not.
And he answereth [o]to them, and 19
saith, O [p]unbelieving genera-
tion, how long shall I be with
you? how long [q]shall I bear
with you? Bring him to me.
And they brought him to him; 20
and when he saw him, immedi-
ately the spirit [r]convulsed him;
and he fell on the ground, and
[s]rolled, foaming. And he asked 21
his father, How long [t]is it since
this [u]came on him? And he

[j] "are ye questioning;" συζητεῖτε. Thomson. *Present continued action* is represented here. Hence this rendering, which is agreeable to our idiom. Compare συζητοῦντας, v. 14. Wakef. has also used the "progressive form" here, "What are ye disputing?" Dick., "What are you contending?"

[k] "Teacher;" Διδάσκαλε. Wakef., Thom., Pechy, Kendrick, Dick. De Wette, "Lehrer;" S. Fr., "Docteur." See ch. 4 : 38, note.

[l] "dasheth him down;" ῥήσσει. Thomson, Kend., "dasheth him to the ground;" Campbell, "dashes him on the ground;" Rob., "to dash to the ground;" Vulg., "allidit eum;" Iber., "le tira al suelo;" De Wette, "wirft er ihn nieder." Euthymius (quoted by Fritzsche), τὸ μὲν οὖν ῥήσσει ἀντὶ τοῦ καταβάλλει εἰς γῆν. Bloomf. (N. T.), "The true sense is that of the ancient versions and commentators, and most modern ones, 'dashes him on the ground.'"

[m] "grindeth;" τρίζει. Thom., Dickinson, Bloomf. (N. T.), Campbell, "grinding." Βρύχω is the proper word for "gnash," and is rendered "gnash" in all cases, in the N. T. Any one, who has witnessed the symptoms of *spasm*, will see the correctness of "grindeth."

[n] "to cast him out;" ἵνα αὐτὸ ἐκβάλωσι. The infinitive construction is usually the best rendering of the subjunctive with ἵνα. It is more concise and familiar in our language. So Wesley, Wakef., Thom., Dick., Camp. S. Fr., "de—chasser."

[o] "to them." Instead of αὐτῷ (Text. Recept.), Griesbach, Scholz, Knapp, Lach., Tittmann, Tisch., Rob. (Harmony), have αὐτοῖς. This is the reading followed by the Vulg. It is probably the true one. It is adopted by Wesley, Pechy, Sharpe.

[p] "unbelieving;" ἄπιστος. Sharpe, Newcome, Pechy, Campbell. Iber., "sin fè;" De Wette, "ungläubiges;" Belg., "ongeloovig." "Faithless" is ambiguous, as it signifies *destitute of fidelity*, as well as *destitute of faith*.

[q] "shall I bear with you?" ἀνέξομαι ὑμῶν; Kend., Pechy, Rob. (*in loco*, ἀνέχω.)

[r] "convulsed;" ἐσπάραξεν. See ch. 1 : 26, note.

[s] "rolled;" ἐκυλίετο. Kend., Campbell, Wakef., Dick. De Wette, "wälzete sich;" Belg., "weltende zich;" S. Fr., "il se roulait;" Vulg., "volutabatur;" Beza, "volutabat," etc.; Rob., "to roll oneself (in Mid.);" Bretsch., "Medium; *volvo me.*" In present usage, "to wallow" signifies *to roll in something liquid*. So (E. V.) 2 Sam. 20 : 12. 2 Pet. 2 : 22.

[t] "ago" (of the E. V.) is superfluous. It is omitted by Wesley, Wakef., Camp., Dick., Thom. It was first employed by Tyndale.

[u] "came on him;" γέγονεν αὐτῷ. "On" is substituted for

KING JAMES' VERSION.

22 And oft-times it hath cast him into the fire, and into the waters to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead;

GREEK TEXT.

διόθεν. 22 καὶ πολλάκις αὐτὸν καὶ εἰς πῦρ ἔβαλε καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν· ἀλλ' εἴ τι δύνασαι, βοήθησον ἡμῖν, σπλαγχνισθεὶς ἐφ' ἡμᾶς. 23 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Τὸ, εἰ δύνασαι πιστεῦσαι, πάντα δυνατὰ τῷ πιστεύοντι. 24 Καὶ εὐθέως κράξας ὁ πατὴρ τοῦ παιδίου, μετὰ δακρύων ἔλεγε, Πιστεύω, Κύριε, βοήθει μου τῇ ἀπιστίᾳ. 25 Ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησε τῷ πνεύματι τῷ ἀκαθάρθῳ, λέγων αὐτῷ, Τὸ πνεῦμα τὸ ἄλαλον καὶ κωφὸν, ἐγώ σοι ἐπιτάσσω, ἔξελθε ἐξ αὐτοῦ, καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν. 26 Καὶ κράξαν, καὶ πολλὰ σπαράξαν αὐτὸν, ἐξῆλθε·

REVISED VERSION.

said, [v]From childhood. And 22
often [w]he hath cast him [x]into fire and into waters to destroy him; but if thou canst do any thing, have compassion on us,
and help us. [y]And Jesus said 23
to him, If thou canst believe—[z] all things are possible [a]for him
who believeth. And [b]immedi- 24
ately the father of the child cried out, and said, with tears, Lord, I believe; help [bb] mine unbe-
lief. When Jesus saw that 25
[c]*the* crowd [d]was running together, he rebuked the [e]unclean spirit saying to him, [f]Dumb and deaf spirit, [g]I command thee, come out of him, and enter into
him [h]no more. And *the spirit* 26
[i]cried out, and [j]convulsed him [k]violently, and came out of him;

"to" or "unto," in accordance with our *usus loquendi.* If "to" is employed, the verb must be rendered "happened." I dislike this rendering, because "happen" conveys the thought that something occurred *by chance.* As an alternative rendering I suggest, "befell him." So Campbell. S. Fr., "lui arrivé;" G. Fr., "lui est arrivé."

[v] "from childhood;" παιδιόθεν. Rob., Kend., Thom., Pechy. Vulg., Mont., "ab infantia;" Iber., "Desde la niñez;" Belg., "van kindsheid af." Heb. N. T., מִנְּעוּרָיו.

[w] "he." The pronoun is put in the *masculine,* as in v. 18. In v. 28 we have αὐτὸν, which is properly rendered "him" in the E. V. Although πνεῦμα, as to its grammatical form, is neuter, still, from its reference to *a personal being,* it should be treated as a masculine.

[x] "into fire;" εἰς πῦρ—"into waters;" εἰς ὕδατα. As these nouns are *anarthrous,* it is unnecessary to insert articles in English. I am not satisfied that there is sufficient evidence for introducing the article before πῦρ, as has been done by Scholz. Gr., Titt., Lach., Theile, Tisch.—as Bagster.

[y] "And;" Δὲ. Sharpe. Castal., "et;" De Wette, "und;" Iber., "I."

[z] A dash is placed after "believe" (πιστεῦσαι), in conformity with the Greek text of Bloomfield. This is his note on the difficulty in this verse, which is produced by the article τὸ (εἶπεν αὐτῷ, Τὸ): "The only satisfactory solution of the difficulty is to suppose that after πιστεῦσαι is to be supplied, βοηθήσω σοι, or εὖ ἔχει, q. d., *my* power to heal depends on *thy* power to believe."

[a] "for him who believeth;" τῷ πιστεύοντι. Campbell. De Wette, "für den Gläubigen;" S. Fr., "pour celui qui croit." Trollope (Analecta,) paraphrases this sentence, "for the good of him that believeth." This is a case of the *dativus commodi.*

[b] "immediately." See ch. 1 : 10, note.

[bb] See note f, for omission of "thou."

[c] "*the* crowd." Although ὄχλος is *anarthrous,* yet its reference to ὄχλον πολὺν, v. 14, is obvious. Hence it is really definite. For the sake of greater exactness, the English article is *italicized.*

[d] "was running together." The English progressive form of the imperfect is adopted, as the most accurate rendering of ἐπισυντρέχει. S. Fr., "accourait;" Kend., "came running."

[e] "unclean;" ἀκαθάρτῳ. So in all other cases in N. T., except Rev. 18 : 2.

[f] "Dumb and deaf spirit." The supplementary "*Thou*" of the E. V. is superfluous. It is omitted by A. Camp. and Dick. Nothing equivalent to it is found in De Wette, S. Fr., Ital., Span., or Iber. The supplement was introduced by Tyndale, who followed Beza, "*Tu* spiritus mute et surde."

[g] "I command;" ἐγώ—ἐπιτάσσω. Wesley, Thom., Camp., Dick., Pechy. In eight of the ten instances, in which this word occurs in the N. T., it is translated by "command" in the E. V. It should be so rendered in all cases. Bretsch., "*jubeo, mando;*" S. Fr., "je—le commande;" Iber., "yo—mando."

[h] "no more." This is the proper order in English. Wakef., Thom., Dick.

[i] "cried out;" κράξαν. Pechy. See ch. 1 : 26, note.

[j] "convulsed." Camp., Thom. See ch. 1 : 26, note.

[k] "violently;" πολλά. Kend., Dick. "Violently" is often equivalent to "vehemently." See Webster.

KING JAMES' VERSION.

insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

30 And they departed thence, and passed through Galilee; and he would not that any man should know *it*.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

33 And he came to Capernaum: and being in the house, he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed

GREEK TEXT.

καὶ ἐγένετο ὡσεὶ νεκρὸς, ὥστε πολλοὺς λέγειν ὅτι ἀπέθανεν.
27 ὁ δὲ Ἰησοῦς κρατήσας αὐτὸν τῆς χειρὸς, ἤγειρεν αὐτόν· καὶ ἀνέστη.

28 Καὶ εἰσελθόντα αὐτὸν εἰς οἶκον, οἱ μαθηταὶ αὐτοῦ ἐπηρώτων αὐτὸν κατ' ἰδίαν, Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβάλειν αὐτό;
29 Καὶ εἶπεν αὐτοῖς, Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.

30 ΚΑΙ ἐκεῖθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας· καὶ οὐκ ἤθελεν ἵνα τὶς γνῷ.
31 ἐδίδασκε γὰρ τοὺς μαθητὰς αὐτοῦ, καὶ ἔλεγεν αὐτοῖς, Ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν· καὶ ἀποκτανθεὶς, τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.
32 Οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.

33 Καὶ ἦλθεν εἰς Καπερναούμ· καὶ ἐν τῇ οἰκίᾳ γενόμενος, ἐπηρώτα αὐτοὺς, Τί ἐν τῇ ὁδῷ πρὸς ἑαυτοὺς διελογίζεσθε;
34 Οἱ δὲ ἐσιώπων· πρὸς ἀλλήλους γὰρ

REVISED VERSION.

and [l]he became [m]like one dead;
[n]so that many said, He is dead.
But Jesus took him by the hand, 27
and lifted him up; and he rose.
And [o]when he came [p]into a 28
house, his disciples asked him
privately, Why could we not
cast him out? And he said to 29
them, This kind can come forth
by nothing, [q]except by prayer
and fasting. And they departed 30
thence and passed through Ga-
lilee; and [r]he did not wish that
any one should know *it*. For 31
he taught his disciples and said
to them, The Son of man [s]is de-
livered up into the hands of
men, and they [t]will put him to
death; and after he hath been
put to death, he will rise the
third day. But they [u]did not 32
understand [v]the saying, and
were afraid to ask him. And 33
he came to Capernaum; and
being in the house, he asked
them, [w]What did ye dispute
about among yourselves by the
way? But they [x]were silent, for 34
they had disputed among them-

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[l] "he became;" ἐγένετο. Sharpe, Kendrick, Pechy. S. Fr., "devint;" Belg., "wierd;" Vulg., Mont., Eras., Beza, "factus est."

[m] "like;" ὡσεὶ. Thom., Dick. "Like" is much more frequently employed in constructions of this kind than "as." The principle of *euphony* has led to its adoption. Liddell gives "like" as one of the definitions of this particle.

[n] "so that;" ὥστε. Wesley, Wakef., Kend., Pechy, Thom., Sharpe, Rob.

[o] "when he came;" εἰσελθόντα αὐτὸν. Kend. So (E. V.) ch. 6 : 22. Matt. 22 : 11. Luke 1 : 28; 8 : 51, etc.

[p] "into a house;" εἰς οἶκον. Wesley, Pechy, Wakef., Dick., Thom., Sharpe. S. Fr., "dans une maison."

[q] "except;" εἰ μή. Dick. See ch. 5 : 37, of this Revision.

[r] "he did not wish;" οὐκ ἤθελεν. Sharpe. Rob. (θέλω.) Bretsch. (*in verbo*), "*cupio.*" The verb is rendered "wish" by Kendrick.

[s] "is delivered up;" παραδίδοται. See ch. 1 : 14, note.

[t] "will put—to death." Thom. See ch. 8 : 31, note. "Will" is substituted for "shall," because this is not the language of *determination*, but of *prediction*. "Will" is used by Kendrick, Wesley, Wakef., Dick., Sharpe, Thom., Camp.

[u] "did not understand." This is the natural order.

[v] "the saying." Sharpe, Pechy, Wesley, "the word." The article, when *emphatic*, may for the sake of *perspicuity* be occasionally rendered by a demonstrative; it is not so here, however, and should have its usual equivalent in translation.

[w] "What did ye dispute about?" Τί—διελογίζεσθε. In constructions like this, our verb "dispute" is intransitive, hence, a preposition is necessary before the objective case. The preposition is used by Kend., Pechy, Thom., Wakef.

[x] "were silent;" ἐσιώπων. Pechy, Camp., Kendrick, Dick. See ch. 3 : 4, note.

KING JAMES' VERSION.

among themselves, who *should be* the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

GREEK TEXT.

διελέχθησαν ἐν τῇ ὁδῷ, τίς μεί-
ζων. 35 καὶ καθίσας ἐφώνησε
τοὺς δώδεκα, καὶ λέγει αὐτοῖς,
Εἴ τις θέλει πρῶτος εἶναι, ἔσται
πάντων ἔσχατος, καὶ πάντων διά-
κονος. 36 Καὶ λαβὼν παιδίον,
ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν·
καὶ ἐναγκαλισάμενος αὐτὸ, εἶπεν
αὐτοῖς, 37 Ὃς ἐὰν ἓν τῶν τοιού-
των παιδίων δέξηται ἐπὶ τῷ ὀνό-
ματί μου, ἐμὲ δέχεται· καὶ ὃς
ἐὰν ἐμὲ δέξηται, οὐκ ἐμὲ δέχεται,
ἀλλὰ τὸν ἀποστείλαντά με.
38 Ἀπεκρίθη δὲ αὐτῷ ὁ Ἰωάν-
νης, λέγων, Διδάσκαλε, εἴδομέν
τινα τῷ ὀνόματί σου ἐκβάλλοντα
δαιμόνια, ὃς οὐκ ἀκολουθεῖ ἡμῖν·
καὶ ἐκωλύσαμεν αὐτὸν, ὅτι οὐκ
ἀκολουθεῖ ἡμῖν. 39 Ὁ δὲ Ἰη-
σοῦς εἶπε, Μὴ κωλύετε αὐτόν·
οὐδεὶς γάρ ἐστιν ὃς ποιήσει δύ-
ναμιν ἐπὶ τῷ ὀνόματί μου, καὶ
δυνήσεται ταχὺ κακολογῆσαί με.

REVISED VERSION.

selves, by the way, who *would*
be [y]greatest. And he sat down, 35
and called the twelve, and
saith to them, If [z]any one [a]de-
sireth to be first, [b]*he* [c]will be
last of all, and servant of all.
And he took [d]a little child, and 36
set [e]it in the midst of them;
and when he had taken [f]it in
his arms, he saith to them, Who- 37
ever shall receive one of such
[g]little children in my name, re-
ceiveth me: and whoever re-
ceiveth me, receiveth not me,
but him, who sent me. And 38
John answered him, saying,
[h]Teacher, we saw one casting
out [i]demons in thy name, [j]who
doth not follow us, and we for-
bade him, [k]because he doth not
follow us. But Jesus said, For- 39
bid him not: for there is [l]no
one, who [m]will do a miracle in
my name, [n]and [o]be able [p]readi-
ly to speak evil of me. For he 40

[y] "greatest;" μείζων. As the adjective is *anarthrous*, the English adjective should correspond with it, especially as the omission of the article does not violate our idiom. So the article is omitted in v. 35 in the E. V. (as well as in the text) before "first" (πρῶτος), "last" (ἔσχατος), and "servant" (διάκονος). The article is not used by Wakef., Thom., Camp.

[z] "any one;" τις. Kend., Sharpe, Wakef.

[a] "desireth;" θέλει. In the present tense, where the sentence is conditional, the indicative form of the verb is appropriate, as it is in Greek. The usage of our language in the present age may be regarded as settled in favor of this. See ch. 3 : 24, note. "Desireth" is one of the definitions of θέλω. See Rob.

[b] "*he.*" This is the proper nominative. Kendrick, Pechy, Camp.

[c] "will be;" ἔσται. Sharpe. See v. 31, note.

[d] "a little child;" παιδίον. Wesley, Pechy, Wakef., Thom., Dick., Rob. So (E. V.) Matt. 18 : 2; 19 : 13. Mark 10 : 15. Beza, "Puerulum;" S. Fr., "un petit enfant."

[e] "it;" αὐτὸ. Kend., Pechy. Our idiom agrees with that of the Greek here. We speak of a child, when the sex is unknown, as neuter.

[f] "it." See last note.

[g] "little children." See note d on this verse.

[h] "Teacher." See ch. 4 : 38, note.

[i] "demons." See ch. 1 : 34, note.

[j] "who doth not follow us;" ὃς οὐκ ἀκολουθεῖ ἡμῖν. This arrangement, with the insertion of "doth," gives the rendering accuracy, while the language is in harmony with our *usus loquendi.* Thom., "who doth not accompany us;" S. Fr., "qui ne nous suit pas;" Iber., "el cual no nos sigue;" De Wette, "der uns nicht folget."

[k] "because he doth not follow us." See last note.

[l] "no one;" οὐδεὶς. Pechy, Kend., Wesley, Wakef. See ch. 2 : 21, note.

[m] "will do;" ποιήσει. Although the force of this indic. fut. approaches nearly to that of a subjunctive, still, as the ordinary rendering is the most simple, and affords a good sense, it is preferred. So Wakef.

[n] "and;" καὶ. Sharpe, Wakef. Vulg., Beza, "et;" S. Fr., "et;" De Wette, "und."

[o] "be able;" δυνήσεται. Thomson. S. Fr., "qui puisse;" Iber., "que pueda;" Beza, "et possit." So Vulg., Mont. De Wette, "und—kann."

[p] "readily;" ταχὺ. Wesley, Campbell, Wakef., Rob. As an alternative rendering, "quickly." So Vulg., Erasmus, Beza, "cito;" Iber., "luego;" S. Fr., "aussitôt."

KING JAMES' VERSION.

40 For he that is not against
us, is on our part.
41 For whosoever shall give
you a cup of water to drink in my
name, because ye belong to Christ,
verily I say unto you, he shall not
lose his reward.
42 And whosoever shall offend
one of *these* little ones that believe
in me, it is better for him that a
millstone were hanged about his
neck, and he were cast into the
sea.
43 And if thy hand offend thee,
cut it off: it is better for thee to
enter into life maimed, than hav-
ing two hands to go into hell, into
the fire that never shall be
quenched:
44 Where their worm dieth
not, and the fire is not quenched.
45 And if thy foot offend thee,

GREEK TEXT.

40 ὃς γὰρ οὐκ ἔστι καθ' ὑμῶν,
ὑπὲρ ὑμῶν ἐστιν. 41 ὃς γὰρ ἂν
ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν
τῷ ὀνόματί μου, ὅτι Χριστοῦ
ἐστε, ἀμὴν λέγω ὑμῖν, οὐ μὴ
ἀπολέσῃ τὸν μισθὸν αὐτοῦ.
42 Καὶ ὃς ἂν σκανδαλίσῃ ἕνα
τῶν μικρῶν τῶν πιστευόντων εἰς
ἐμέ, καλόν ἐστιν αὐτῷ μᾶλλον,
εἰ περίκειται λίθος μυλικὸς περὶ
τὸν τράχηλον αὐτοῦ, καὶ βέβλη-
ται εἰς τὴν θάλασσαν. 43 Καὶ
ἐὰν σκανδαλίζῃ σε ἡ χείρ σου,
ἀπόκοψον αὐτήν· καλόν σοι ἐστὶ
κυλλὸν εἰς τὴν ζωὴν εἰσελθεῖν,
ἢ τὰς δύο χεῖρας ἔχοντα ἀπελ-
θεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ
τὸ ἄσβεστον, 44 ὅπου ὁ σκώληξ
αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ
σβέννυται. 45 καὶ ἐὰν ὁ πούς
σου σκανδαλίζῃ σε, ἀπόκοψον

REVISED VERSION.

who is not [q]against us, is for us.
For whoever shall give you a 41
cup of water to drink in my
name, because ye belong to
Christ, [r]truly I say to you, he
shall [s]by no means lose his re-
ward. And whoever [t]shall 42
cause one [u]of the little ones,
who believe in me, to sin, [v]it
would be better for him [w]if a
millstone [x]should be hung about
his neck, and he [y]should be cast
into the sea. And if thy hand 43
[z]shall cause thee to sin, cut it off:
it is better for thee to enter
into life maimed, than having
two hands [a]to go away into hell,
[b]into the unquenchable fire;
where their worm dieth not, 44
and the fire is not quenched.
And if thy foot [c]causeth thee 45

[q] "against us, is for us;" *καθ' ὑμῶν, ὑπὲρ ὑμῶν ἐστιν.* With this reading of the Text. Recept., agree the Editions of Wilson, Montanus, and Mill (in the Polymicrian Gr. Test.) But Erasmus, Bloomf., Rob. (Harmony), read *καθ' ἡμῶν ὑπὲρ ἡμῶν ἐστι.* Griesb., Scholz, Knapp, and Lachm. agree with Bagster, while Fritzsche, Tittmann are with Erasmus. The Vulg., Mont. (Latin), Beza, and Castalio have "nos—nobis." Tyndale, "Whosoever is not against you, is on your part." Cranmer and Geneva as E. V. S. Fr., "nous—nous;" Iber., "contra vosotros—á favor vosotros es;" De Wette, "wider uns ist, der ist für uns." Amidst the difficulties which this passage presents, I deem it best to retain the rendering of the E. V., and to place this note in the margin, "*or, according to some Editions of the text*, against you, is for you."

[r] "truly." See ch. 3 : 28, note.

[s] "by no means;" *οὐ μή.* Rob. So (E. V.) Matt. 5 : 26. This double negative is intensitive. The E. V. often renders it by "in no wise." So in parallel, Matt. 10 : 42. Beza, "nequaquam."

[t] "shall cause—to sin;" *σκανδαλίσῃ.* Sharpe, "make—to sin;" Wakef., "shall lead into sin." *Σκανδαλίζω* sometimes has the force of the Hiphil conj. in Hebrew. Thus Rob., "*causative, to cause to offend, to lead astray, to lead into sin.*" Bretsch. "[dicitur] de iis, per quos, aliquo modo accidit, ut alter judicando *erret* agendove peccet." If a literal rendering is deemed preferable, we might say, "shall cause—to stumble." So Thom. In the case before us, "*offend*" misleads common readers, who understand it as equivalent to "making angry." See ch. 4 : 17, note.

[u] "of the little ones;" *τῶν μικρῶν.* Wesley, Pechy, Camp. S. Fr., "des petits;" Iber., "de los pequeñuelos;" De Wette, "*der Kleinen.*"

[v] "it would be better;" *καλόν ἐστιν.* From the force of the conditional *σκανδαλίσῃ* at the commencement of the sentence, it is necessary to render *ἐστιν* in a *conditional form.* "Would be" is now the usual phrase instead of "were." Beza, "bonum esset;" Eras., "melius foret;" S. Fr., "il serait mieux."

[w] "if;" *εἰ.* Wakef., Pechy. De Wette, "*wenn;*" Vulg., Eras.. Beza, "si."

[x] "should be hung about;" *περίκειται.* Beza, "si circumponeretur;" Eras., "si circundaretur." See last note.

[y] "should be cast;" *βέβληται.* Vulg., "mitteretur;" Eras., "abjiceretur;" Beza, "projiceretur." See note v on this verse.

[z] "shall cause thee to sin;" *σκανδαλίζῃ.* See notes, chs. 4 : 17; 9 : 35, 42. The subj. has future signification here.

[a] "to go away;" *ἀπελθεῖν.* Rob. (*ἀπέρχομαι.*) Dick., "to depart." So (E. V.) Matt. 8 : 31; 19 : 22. In Matt. 25 : 46, we have, "these shall go away (*ἀπελεύσονται*) into everlasting punishment." Compare Matt. 25 : 41, "Depart from me (*Πορεύεσθε ἀπ' ἐμοῦ*) into the everlasting fire," etc.

[b] "into the unquenchable fire;" *εἰς τὸ πῦρ τὸ ἄσβεστον.* Rob., Sharpe, Pechy, Camp. S. Fr. "dans le feu inextingible;" De Wette, "in das unauslöschliche Feuer."

[c] "causeth thee to sin." See v. 42, note. The indicative form

KING JAMES' VERSION.

cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes, to be cast into hell-fire:

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50 Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

GREEK TEXT.

αὐτόν· καλόν ἐστί σοι εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον, 46 ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. 47 καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίζῃ σε, ἔκβαλε αὐτόν· καλόν σοι ἐστὶ μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρὸς, 48 ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. 49 Πᾶς γὰρ πυρὶ ἁλισθήσεται, καὶ πᾶσα θυσία ἁλὶ ἁλισθήσεται. 50 καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἅλας, καὶ εἰρηνεύετε ἐν ἀλλήλοις.

REVISED VERSION.

to sin, cut it off; it is better for
thee to enter into life lame,
than having two feet to be cast
into hell, into [d]the unquenchable
fire: where their worm dieth 46
not, and the fire is not quenched.
And if thine eye [e]causeth thee 47
to sin, pluck it out: it is better
for thee to enter into the kingdom of God, with one eye, than
having two eyes, to be cast
[f]into hell fire: where their 48
worm dieth not, and the fire is
not quenched. For every one 49
shall be salted with fire, and
every sacrifice shall be salted
with salt. Salt is good: but if the 50
salt [g]becometh [h]tasteless, [i]how
will ye [ii]restore its saltness?
Have salt in yourselves, and [j]be
at peace with [k]one another.

CHAP. X.

AND he arose from thence, and cometh into the coasts of Judea, by the farther side of Jordan: and the people resort unto him again;

CHAP. X.

ΚΑΚΕΙΘΕΝ ἀναστὰς ἔρχεται εἰς τὰ ὅρια τῆς Ἰουδαίας, διὰ τοῦ πέραν τοῦ Ἰορδάνου· καὶ συμπορεύονται πάλιν ὄχλοι

CHAP. X.

AND he [a]rose from thence, 1
and cometh into [b]the borders
of Judea, through [c]the region
beyond the Jordan: and [d]the
crowd [e]come together to him

is now used where a verb, which is conditional, is in the present tense. See chs. 3 : 24, and 9 : 35, notes.

[d] "the unquenchable fire." See v. 43, note b.

[e] "causeth thee to sin." See v. 42, note.

[f] "into hell-fire;" εἰς τὴν γέενναν τοῦ πυρός. Literally, "into the Gehenna of fire." S. Fr., "dans la gehenna du feu;" Syriac, ܓܗܢܐ ܕܢܘܪܐ. As the genitive is often used in place of an adjective, it will in this place qualify γέενναν, so that the sentence may be rendered, "into the fiery Gehenna;" or, if we render γέενναν by "hell"—"into the fiery hell." So De Wette, "Feuer-Hölle." These renderings are suggested for consideration.

[g] "becometh;" γένηται. Campbell, Dick., Thomson, Pechy. S. Fr., "devenait;" Montanus, Castalio, "fiat;" Belg., "zout—wordt." For the use of the Eng. indicative here, see chs. 3 : 24, and 9 : 35, notes.

[h] "tasteless;" ἄναλον. Rob., "insipid." Dick., Camp., Thom. S. Fr., "insipide;" Bretsch., "tropice, *insipidus, fatuus*."

[i] "how;" ἐν τίνι. Dick. "Wherewith" is now restricted to legal phraseology. As an alternative rendering, "with what." So Thom.

[ii] "restore—saltness;" ἀρτύσετε. "Season," though literal, does not give the thought, which is that of restoring *that quality* (saltness), which had been lost.

[j] "be at peace;" εἰρηνεύετε. Wakef., Sharpe, Rob. S. Fr., "soyez en paix;" De Wette, "seid friedfertig." "To be at peace" is a common phrase in the E. V., Job 5 : 23; 22 : 21. Ps. 7 : 4; 55 : 20. Prov. 16 : 7.

[k] "one another;" ἀλλήλοις. Rob. So often in E. V.

[a] "rose." This orthography is adopted, as most common.

[b] "the borders;" τὰ ὅρια. See ch. 5 : 17, note.

[c] "the region;" διὰ τοῦ πέραν τοῦ Ἰορδάνου. Pechy, Wesley, "the country;" Campbell, "through the country upon the Jordan;" Eras., "per regionem quæ est ultra Jordanem;" Beza, "per oram Jordanis;" Castalio, "per transjordaninum agrum." Robinson (πέραν), "with neuter article τὸ, *that beyond*, i. e., the region beyond." So Mark 10 : 1 of this Revision.

[d] "the crowds." See ch. 2 : 4, note. Vulg., Eras., "turbæ;" Castal., "vulgus hominum."

[e] "come together;" συμπορεύονται. Wakef, Pechy, Rob. Vulg., Eras., "conveniunt."

KING JAMES' VERSION.

and, as he was wont, he taught them again.

2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept:

6 But from the beginning of the creation, God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What, therefore, God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same *matter*.

11 And he saith unto them, Whosoever shall put away his

GREEK TEXT.

πρὸς αὐτόν· καὶ ὡς εἰώθει, πάλιν ἐδίδασκεν αὐτούς. 2 Καὶ προσελθόντες οἱ Φαρισαῖοι ἐπηρώτησαν αὐτὸν, εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι, πειράζοντες αὐτόν. 3 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Τί ὑμῖν ἐνετείλατο Μωσῆς; 4 Οἱ δὲ εἶπον, Μωσῆς ἐπέτρεψε βιβλίον ἀποστασίου γράψαι, καὶ ἀπολῦσαι. 5 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην· 6 ἀπὸ δὲ ἀρχῆς κτίσεως, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς ὁ Θεός. 7 ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα· καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, 8 καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ μία σάρξ. 9 ὃ οὖν ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω. 10 Καὶ ἐν τῇ οἰκίᾳ πάλιν οἱ μαθηταὶ αὐτοῦ περὶ τοῦ αὐτοῦ ἐπηρώτησαν αὐτόν. 11 καὶ λέγει αὐτοῖς, Ὃς ἐὰν ἀπολύσῃ τὴν

REVISED VERSION.

again; and as he [f]was accus-
tomed, he taught them again.
And the Pharisees came to 2
[g]*him*, and asked him, Is it law-
ful for a man to put away *his*
wife? [h]trying him. And he 3
answered and said to them,
What did Moses command you?
And they said, Moses [i]permitted 4
[j]*us* to write a bill [k]of divorce,
and to put *her* away. And 5
Jesus answered and said to
them, For [l]your stubbornness
of heart, he wrote you this
[m]commandment: but from the 6
beginning of [n]creation, God
made them male and female.
For this cause a man shall 7
leave his father and his mother
and cleave to his wife; and 8
[o]the two shall be one flesh: [p]so
that they are [q]no longer two,
but one flesh. What therefore 9
God hath joined together, let
not man put asunder. And in 10
the house, his disciples asked
him again [r]concerning the same
matter. And he saith to them, 11
Whoever shall put away his

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[f] "was accustomed;" εἰώθει. Rob., Dick. "To be wont" is obsolete.

[g] "*him*." The pronoun αὐτῷ is understood after προσελθόντες. For the sake of exactness, "*him*," its equivalent, is *italicized*. See Matt. 4 : 3, 5 : 1, 15 : 30; Mark 6 : 35, where αὐτῷ is expressed after the verb or participle.

[h] "trying;" πειράζοντες. Pechy, Kendrick. See ch. 1 : 13, note.

[i] "permitted;" ἐπέτρεψε. Pechy, Kend., Thom., "hath permitted." Rob. Iberian, "permitió." So (E. V.) Acts 26 : 1. 1 Cor. 14 : 34.

[j] "*us*." Wakefield, Campbell. Every reader feels that the English sentence is incomplete without some word to express the object. This supplement is inserted exigentiâ loci. It corresponds with ὑμῖν, in the preceding verse.

[k] "of divorce." "Divorcement" is obsolete.

[l] "your stubbornness of heart;" τὴν σκληροκαρδίαν ὑμῶν. Kend., Thom., "your stubborn disposition." Σκληρότης, metaphorically, signifies *contumacia, pervicax inobedientia*, Bretsch.; and σκληροκαρδία, *animi contumacia*, Bretsch. Σκληρός has the metaphorical signification, *harsh, obstinate*. Liddell. "Hardness of heart" is ambiguous. Campbell, "your untractable disposition;" Thom., "your stubborn disposition."

[m] "commandment;" ἐντολήν. Pechy. This word occurs seventy-one times in the N. T., and is rendered "commandment" in all instances, except the present and Heb. 9 : 19. "Precept" originated in the præceptum of the Vulg., which was followed by Tyndale.

[n] "creation." As ἀρχῆς is *anarthrous*, and our idiom corresponds with that of the Greek, in this construction; no article is necessary in the rendering. So Pechy.

[o] "the two;" οἱ δύο. Sharpe, Pechy, Wakef. S. Fr., "les deux;" Iber., "los dos."

[p] "so that;" ὥστε. Rob., Kend., Wakef.

[q] "no longer;" οὐκέτι. Kend., Dick., Campbell, Rob. So (E. V.) Gal. 3 : 25.

[r] "concerning;" περὶ (*cum genit.*) Kend., Camp., Pechy.

KING JAMES' VERSION.

wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 And they brought young children to him, that he should touch them; and *his* disciples rebuked those that brought *them*.

14 But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put *his* hands upon them, and blessed them.

17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? *there is* none good, but one, *that is* God.

GREEK TEXT.

γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην, μοιχᾶται ἐπ' αὐτήν· 12 καὶ ἐὰν γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐτῆς καὶ γαμηθῇ ἄλλῳ, μοιχᾶται.

13 Καὶ προσέφερον αὐτῷ παιδία, ἵνα ἅψηται αὐτῶν· οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφέρουσιν. 14 ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησε, καὶ εἶπεν αὐτοῖς, Ἄφετε τὰ παιδία ἔρχεσθαι πρός με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ· 15 ἀμὴν λέγω ὑμῖν, ὃς ἐὰν μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν. 16 Καὶ ἐναγκαλισάμενος αὐτὰ, τιθεὶς τὰς χεῖρας ἐπ' αὐτὰ, ηὐλόγει αὐτά.

17 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν, προσδραμὼν εἷς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτὸν, Διδάσκαλε ἀγαθὲ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω; 18 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς, εἰ μὴ εἷς, ὁ Θεός. 19 τὰς

REVISED VERSION.

wife, and marry another, com-
mitteth adultery against her.
And if a woman shall put away 12
her husband, and be married
to another, she committeth
adultery. And they brought 13
[s]little children to him, [t]that he
might touch them; and his dis-
ciples rebuked those who
brought *them*. But when Jesus 14
saw *it*, he was much displeased,
and said to them, Suffer the
little children to come to me,
and forbid them not: for of
such is the kingdom of God.
[u]Truly I say to you, Whoever 15
shall not receive the kingdom
of God, [v]like a little child, he
will [w]by no means [x]enter into
it. And he [y]took them in his 16
arms, put *his* hands on them,
and blessed them. And [z]as he 17
was going forth into the way,
one [a]ran up, and [b]kneeling to
him, asked him, Good [c]Teacher,
what shall I do [d]to inherit
eternal life? And Jesus said 18
to him, Why callest thou me
good? [e]no one *is* good, [f]except
[g]one, *that is* God. Thou know- 19

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[s] "little children;" παιδία. Pechy, Wakef., Rob. So v. 14. S. Fr., "de petits enfants." See ch. 9 : 36, note.

[t] "that he might touch;" ἵνα ἅψηται. Wesley, Wakefield, Kend., Thom., Camp.

[u] "Truly." See ch. 3 : 28.

[v] "like;" ὡς. See ch. 8 : 24.

[w] "by no means;" οὐ μή. See ch. 9 : 41. Beza, "nequaquam."

[x] "enter into it;" εἰσέλθῃ εἰς αὐτήν. "Therein" is obsolete, unless in the language of jurisprudence. As an alternative rendering, "enter it." So Camp.

[y] "took—in his arms;" ἐναγκαλισάμενος. Kendrick, Dick., "taking—in his arms." So (E. V.) ch. 9 : 36. Beza, "accepisset eos in ulnas;" Iber., "habiéndolos tomado en brazos;" S. Fr., "les entourant de ses bras."

[z] "as he was going forth;" ἐκπορευομένου αὐτοῦ. Sharpe, Pechy. The participial construction is adopted, not only as literal, but exact, in presenting the thought of continued action. *During the time*, when the Saviour "was going forth," the incident occurred. So the imperfect tense of the verb (which corresponds exactly with this rendering) is employed in the S. Fr., "comme il sortait." Wesley, "as he was going out;" Wakef., "as he was going forward."

[a] "ran up;" προσδραμών. Kend., Wakef., Sharpe, "running up." So Rob. (*in loco*), προστρέχω. De Wette, "lief—herbei;" S. Fr., "étant accouru." This might be rendered in conformity with the usage of the E. V., where verbs are compounded with πρός, "ran to *him*." Still, this would not be more *accurate*.

[b] "kneeling;" γονυπετήσας. Wesley, Kend., Sharpe, Camp., Dick., Thom.

[c] "Teacher." See ch. 4 : 38, note.

[d] "to inherit;" ἵνα—κληρονομήσω. Wakef., Campbell. S. Fr., "pour hériter." See ch. 3 : 12, note. So in parallel, Luke 18 : 18

[e] "no one;" οὐδείς. See ch. 2 : 21, note. Rob. (οὐδείς), "Absol. as subst. *no one*." Webster ("no one"), "As a substitute, none has a plural signification." Present usage employs "no one," when the idea is, "not a single individual."

[f] "except;" εἰ μή. Rob. See ch. 5 : 37, note.

[g] "one, *that is* God;" (εἰ μή) εἷς ὁ Θεός. Wesley, Kendrick.

KING JAMES' VERSION.

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

GREEK TEXT.

ἐντολὰς οἶδας, Μὴ μοιχεύσῃς· μὴ φονεύσῃς· μὴ κλέψῃς· μὴ ψευδομαρτυρήσῃς· μὴ ἀποστερήσῃς· τίμα τὸν πατέρα σου καὶ τὴν μητέρα.
20 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ, Διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου.
21 Ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν, καὶ εἶπεν αὐτῷ, Ἕν σοι ὑστερεῖ· ὕπαγε, ὅσα ἔχεις πώλησον, καὶ δὸς τοῖς πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι, ἄρας τὸν σταυρόν.
22 Ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.
23 Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ, Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελεύσονται.
24 Οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. Ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς, Τέκνα, πῶς δύσκολόν ἐστι τοὺς πεποιθότας ἐπὶ τοῖς χρήμασιν εἰς τὴν βασιλείαν τοῦ Θεοῦ

REVISED VERSION.

est the commandments, Do not
commit adultery, Do not kill,
Do not steal, [h]Do not bear false
testimony, Defraud not, Honor
thy father and mother. And 20
he answered and said to him,
[i]Teacher, all these things [j]have
I kept from my youth. [k]And 21
Jesus [l]looking on him, loved
him, and said to him, One thing
thou lackest; [m]go, sell whatever thou hast, and give to the
poor, and thou shalt have treasure in heaven; and come, take
up the cross and follow me.
And he was sad [n]at the saying 22
and went away grieved; for he
had great possessions. And 23
Jesus looked [o]round, and saith
to his disciples, [p]With what
difficulty [q]will those who have
riches, enter into the kingdom
of God! And the disciples were 24
astonished at his words. But
Jesus answereth again, and
saith to them, Children, [r]how
difficult it is for those who
trust in riches, to enter into
the kingdom of God! It is 25

The rendering of some translators, "except God only," would require that there should be no comma after εἷς, as in Mark 2 : 7, where the reading is, εἰ μὴ εἷς ὁ Θεός—E. V., "but God only." A similar punctuation with that in the passage before us is found Matt. 23 : 8, εἷς γάρ ἐστιν ὑμῶν ὁ καθηγητὴς, ὁ Χριστός—E. V., "for one is our Master, *even* Christ."

[h] "Do not bear false testimony;" μὴ ψευδομαρτυρήσῃς. Wakef., Dick., Campbell have "false testimony." This is the proper rendering, as "witness" is now used for him *who gives testimony*. In the six instances where this verb occurs in the N. T., "testimony" should be substituted for "witness." So "testify" for "witness," as a verb. See ch. 14 : 55, 56, 57.

[i] "Teacher." See ch. 4 : 38, note.

[j] "have I kept;" ἐφυλαξάμην. Wesley, Pechy, Sharpe, Wakef. So E. V. in the parallels, Matt, 19 : 20. Luke 18 : 21.

[k] "And;" Καὶ. Kend., Sharpe, Dick. S. Fr., "et."

[l] "looking on him;" ἐμβλέψας αὐτῷ. Sharpe, Kend., Pechy, Wesley, Campbell, Rob. So v. 27 (E. V.), ἐμβλέψας αὐτοῖς is rendered "looking upon them." See also (E. V.) Mark 14 : 67. Luke 22 : 61. John 1 : 36.

[m] "go;" ὕπαγε. Wesley, Wakef., Sharpe, Campbell, Kend., Thom., Pechy. So (E. V.) the parallel, Matt. 19 : 21. See ch. 1 : 44, note.

[n] "at the saying;" ἐπὶ τῷ λόγῳ. There is no emphasis, which renders it necessary to depart from a literal rendering of the article. See ch. 8 : 32, note. The reading of Beza, "*hunc sermonem*," gave rise to that of the E. V.

[o] "round." Pechy, Kend., Wesley, Sharpe. See ch. 3 : 5, note.

[p] "With what difficulty;" Πῶς δυσκόλως. Thomson, Dick. Rob. (δυσκόλως.) "How hardly" is a violation of the English idiom. As an alternative rendering, "How hard it is." The Geneva is nearly the same, "What a hard thing is it."

[q] "will." Present usage demands "will," rather than "shall."

[r] "how difficult;" πῶς δύσκολόν. Camp., Dick. See note p.

KING JAMES' VERSION.

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them, saith, With men *it is* impossible, but not with God: for with God all things are possible.

28 Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily, I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30 But he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life.

31 But many *that are* first shall be last; and the last first.

32 And they were in the way, going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to

GREEK TEXT.

εἰσελθεῖν. 25 εὐκοπώτερόν ἐστι κάμηλον διὰ τῆς τρυμαλιᾶς τῆς ῥαφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. 26 Οἱ δὲ περισσῶς ἐξεπλήσσοντο, λέγοντες πρὸς ἑαυτούς, Καὶ τίς δύναται σωθῆναι; 27 Ἐμβλέψας δὲ αὐτοῖς ὁ Ἰησοῦς λέγει, Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ παρὰ τῷ Θεῷ· πάντα γὰρ δυνατά ἐστι παρὰ τῷ Θεῷ. 28 Καὶ ἤρξατο ὁ Πέτρος λέγειν αὐτῷ, Ἰδού, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμέν σοι. 29 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐδείς ἐστιν, ὃς ἀφῆκεν οἰκίαν, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγρούς, ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, 30 ἐὰν μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ, οἰκίας καὶ ἀδελφοὺς καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ ἀγρούς, μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον. 31 πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ οἱ ἔσχατοι πρῶτοι.

32 ἮΣΑΝ δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα· καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, καὶ ἀκολουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν πάλιν τοὺς δώδεκα, ἤρξατο αὐ-

REVISED VERSION.

easier for a camel to go through
the eye of a needle, than for a
rich man to enter into the king-
dom of God. And they were 26
exceedingly astonished, saying
among themselves, Who then
can be saved? And Jesus 27
looking on them, saith, With
men, *it is* impossible, but not
with God; for with God all
things are possible. Then 28
Peter began to say to him, [s]Be-
hold, we have left all, and
[t]followed thee. And Jesus an- 29
swered and said, [u]Truly I say to
you, There is [v]no one, who hath
left house or brethren, or sis-
ters, or father, or mother, or
wife, or children, or lands, for
my sake, and the gospel's, [w]who 30
shall not receive a hundred-fold
now in this time, houses, and
brethren, and sisters, and
mothers, and children, and
lands, with persecutions, and in
the world to come, eternal life.
But many *who are* first, [x]will be 31
last; and the last, first. And 32
they were [y]on the way, going
up to Jerusalem; and Jesus
went before them: and they
were amazed; and as they
followed, they were afraid.
And [a]again he took the twelve
[b]*aside*, and began to tell them

[s] "Behold;" Ἰδού. Wakefield, Dick., Peshy. This is the usual rendering of this particle in the E. V.

[t] "followed;" ἠκολουθήσαμέν. So in the parallels, Matt. 19 : 27. Luke 18 : 28. The auxiliary "have" is superfluous.

[u] "Truly." See ch. 3 : 28, note.

[v] "no one;" οὐδείς. Sharpe, Pechy, Dick., Rob.

[w] "who shall not receive;" ἐὰν μὴ λάβῃ. Wakef., Campbell, Dick., "who will not receive;" S. Fr., "qui ne reçoive;" De Wette, "welcher nicht—erhält."

[x] "will be;" ἔσονται. Sharpe, Wakef., Dick., Kend.

[y] "on the way;" ἐν τῇ ὁδῷ. Sharpe, Wakefield, Campbell, Kend. This is our usual idiomatic phrase.

[a] "again;" πάλιν. Perspicuity demands this position for the adverb. So Kend. and Sharpe.

[b] "*aside.*" This supplement is necessary to complete the sense. It is taken from the parallel, Matt. 20 : 17, παρέλαβε τοὺς δώδεκα μαθητὰς κατ' ἰδίαν—E. V., "took the twelve disciples apart." The thought is really conveyed by παρέλαβε, "he

KING JAMES' VERSION.

tell them what things should happen unto him,

33 *Saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles;

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

35 And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink

GREEK TEXT.

τοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν· 33 Ὅτι, ἰδοὺ, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ τοῖς γραμματεῦσι, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ, καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσι, 34 καὶ ἐμπαίξουσιν αὐτῷ, καὶ μαστιγώσουσιν αὐτὸν, καὶ ἐμπτύσουσιν αὐτῷ, καὶ ἀποκτενοῦσιν αὐτόν· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

35 Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης οἱ υἱοὶ Ζεβεδαίου, λέγοντες, Διδάσκαλε, θέλομεν ἵνα ὃ ἐὰν αἰτήσωμεν, ποιήσῃς ἡμῖν. 36 Ὁ δὲ εἶπεν αὐτοῖς, Τί θέλετε ποιῆσαί με ὑμῖν; 37 Οἱ δὲ εἶπον αὐτῷ, Δὸς ἡμῖν, ἵνα εἷς ἐκ δεξιῶν σου καὶ εἷς ἐξ εὐωνύμων σου καθίσωμεν ἐν τῇ δόξῃ σου. 38 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ

REVISED VERSION.

what things [c]would befall him,
saying, Behold, [d]we are going 33
up to Jerusalem, and the Son
of man [e]will be delivered up to
the chief priests, and to the
scribes; and they [f]will condemn
him to death, and [g]will deliver
him up to the Gentiles; and
they [h]will mock him, and 34
[i]scourge him, and [i]spit on him,
and [i]put him to death: and the
third day he will rise again.
And James and John, the sons 35
of Zebedee, come to him, saying,
[j]Teacher, [k]we wish [l]that
thou wouldst do for us whatever
[m]we shall ask. And he said to 36
them, What do [n]ye wish me [o]to
do for you? And they said to 37
him, Grant to us that we may
sit, one [p]at thy right hand, and
the other [p]at thy left hand, in
thy glory. But Jesus said to 38
them, Ye know not what ye
ask: [q]are ye able [r]to drink the

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took to himself," equivalent to "he took aside." S. Fr., "ayant—pris avec lui;" Iber., "tomó á (sí);" De Wette, "nahm er—die Zwölfe zu sich;" Belg., "de twaalve—tot hem nemende;" Campbell, "taking—aside;" Wakef., "he took—aside."

[c] "would befall;" *μέλλοντα—συμβαίνειν.* Dick. Rob. and Greenf. (*συμβαίνω.*) See Butt. (*μέλλω*), §137, note 11. Rob. *Συμβαίνειν* is rendered "befall" by Wesley, Wakef, Campbell, Pechy, Thom. S. Fr., "qui—devaient arriver."

[d] "we are going;" *ἀναβαίνομεν.* Pechy, Wakef., Campbell, Sharpe, Thom. The progressive form of the verb indicating present continued action, is exact, as the Saviour and his disciples were now "on the way."

[e] "will be delivered up;" *παραδοθήσεται.* Sharpe, Pechy, Wakef. See ch. 1 : 14, note.

[f] "will condemn;" *κατακρινοῦσιν.* Pechy, Kend., Wesley, Wakef., Campbell, Sharpe, Thom.

[g] "will deliver—up." Wakef., Pechy. See ch. 1 : 14, note.

[h] "will mock;" *ἐμπαίξουσιν.* Kend., Pechy, Wesley, Wakef., Sharpe.

[iii] "scourge—spit—put to death." No auxiliary is necessary with these verbs, as they are closely connected with "will mock." So Wesley, Kend., Wakef. Rob. (*ἀποκτεινοῦσιν*), "will put—to death." See ch. 8 : 31, note.

[j] "Teacher." See ch. 4 : 38, note.

[k] "we wish;" *θέλομεν.* Sharpe, Kend., Dick. Rob. (*θέλω.*) De Wette, "wir wünschen;" Iber., "queremos."

[l] "that thou wouldest do;" *ἵνα—ποιήσῃς.* Sharpe, Thom.

[m] "we shall ask;" *αἰτήσωμεν.* Rob. (*αἰτέω.*) The most usual rendering of this verb, in the E. V.

[n] "ye wish;" *θέλετε.* See v. 35, note k.

[o] "to do;" *ποιῆσαί.* Thom., Wakef., Sharpe, Dick. Eras., Mont., "facere."

[pp] "at"—"at;" *ἐκ—ἐκ.* "At the right (or left) hand" is the more common phraseology at present. So Tyndale, Campbell. "On" is ambiguous, although its connection with other words in *a phrase* may prevent mistake.

[q] "are ye able;" *δύνασθε.* So in parallel (E. V.) Matt. 20 : 22. This verb is rendered by "to be able," Matt. 9 : 28; 10 : 28; 19 : 12. Mark 4 : 33. Luke 1 : 20, etc.

[r] "to drink the cup;" *πιεῖν τὸ ποτήριον.* "Of" is super-

KING JAMES' VERSION.

of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 But to sit on my right hand and on my left hand, is not mine to give; but *it shall be given to them* for whom it is prepared.

41 And when the ten heard *it*, they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles, exercise lordship over them; and

GREEK TEXT.

ποτήριον ὃ ἐγὼ πίνω, καὶ τὸ
βάπτισμα ὃ ἐγὼ βαπτίζομαι,
βαπτισθῆναι; 39 Οἱ δὲ εἶπον
αὐτῷ, Δυνάμεθα. Ὁ δὲ Ἰησοῦς
εἶπεν αὐτοῖς, Τὸ μὲν ποτήριον ὃ
ἐγὼ πίνω, πίεσθε· καὶ τὸ βάπ-
τισμα ὃ ἐγὼ βαπτίζομαι, βαπτι-
σθήσεσθε· 40 τὸ δὲ καθίσαι ἐκ
δεξιῶν μου καὶ ἐξ εὐωνύμων μου,
οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς
ἡτοίμασται. 41 Καὶ ἀκούσαντες
οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ
Ἰακώβου καὶ Ἰωάννου. 42 ὁ δὲ
Ἰησοῦς προσκαλεσάμενος αὐτοὺς
λέγει αὐτοῖς, Οἴδατε ὅτι οἱ δο-
κοῦντες ἄρχειν τῶν ἐθνῶν κατα-
κυριεύουσιν αὐτῶν· καὶ οἱ μεγά-

REVISED VERSION.

cup which I drink? and [s]to be
immersed [t]with the immersion
with which [u]I am immersed?
And they said to him, We are 39
able. And Jesus said to them,
ye will indeed [v]drink the cup,
which I drink and [w]be immers-
ed with [x]the immersion, with
which [y]I am immersed. But to 40
sit [z]at my right hand and [z]at
my left, is not mine to give;
[a]except to those for whom it is
prepared. And when the ten 41
heard *it*, they began to be much
displeased with James and
John. But Jesus [b]called them 42
to *him*, and saith to them, Ye
know that those who are ac-
counted [c]rulers of the nations,
[d]lord it [e]over them; and their

fluous after the verb. So Kend., Sharpe, Wakef., Campbell, Dick., Thom. S. Fr., "boire la coupe;" De Wette, "den Kelch trinken;" Belg., "den drinkbeker drinken;" Mont., Erasmus, Beza, "bibere poculum;" Vulgate, "bibere calicem;" Iberian, "beber el cáliz." So in the next verse.

[s] "to be immersed;" βαπτισθῆναι. Kend., Q. See ch. 1 : 5, note. Belg., "gedoopt werden;" De Wette, "getauft werden." Iber., "experimentar la inmersion."

[t] "with the immersion;" τὸ βάπτισμα. Kend., Q., Camp., "an immersion;" Iberian, "experimentar la inmersion;" Belg., "met den doope;" De Wette, "mit der Taufe." See ch. 1 : 5, note.

[u] "I am immersed;" ἐγὼ βαπτίζομαι. See note s on this verse.

[v] "drink the cup." See v. 38, note.

[w] "be immersed." See ch. 1 : 5, note.

[x] "the immersion." See ch. 1 : 5, note.

[y] "I am immersed." See ch. 1 : 5, note.

[zz] "at"—"at." See v. 37, note.

[a] "except to those for whom it is prepared;" ἀλλ' οἷς ἡτοίμασται. Kend., Pechy, Thom., Dick., Tyndale, "but to them for whom it is prepared;" S. Fr., "qu'à ceux auxquels cela a été préparé;" Iber., "sino [á aquellos] para quienes está preparado." According to the reading of the E. V. and the opinion of some translators and critics, there is here an ellipsis of the verb δοθήσεται (from the preceding δοῦναι). Trollope (Analecta) remarks: "There is no ellipsis whatever in the passage; for the conjunction ἀλλὰ, when, as in this place, it is not followed by a verb, but by a noun or pronoun, is equivalent with εἰ μὴ, *except*. Compare Matt. 17 : 8, with Mark 9 : 8." The language in Luke 22 : 29 strongly favors the above rendering. "And I appoint unto you a kingdom, as my Father has appointed unto me; that ye may eat and drink at my table in my kingdom," etc. Bloomf. on Matt. 20 : 23 takes substantially the same view with Trollope. So Macknight, Campbell. This interpretation is sanctioned by the Syriac. The Arabic, Persic, and Æthiopic (according to Bloomf.) coincide with the Syriac. On the other hand, Rob. (Lex.) on Matt. 20 : 23, Fritzsche and others defend the hypothesis that the passage is elliptical. So the Versions of Eras. and Beza. Without enlarging this note, I suggest as a marginal reading, "*or*, but it will be given to those for whom it is prepared." I have retained the rendering of the verb by the present tense, although in strictness "hath been prepared" is more accurate. The change would be unimportant.

[b] "called—to;" προσκαλεσάμενος. Tyndale, Geneva, Wakefield, "called—up." Kend., Q. Rob. (προσκαλέω.) Bretsch., "advoco ad me." "To" should not be *italicized*. See ch. 3 : 13, note. As the aorist participle is usually a *præterite* in sense, it is appropriately rendered here by the imperfect.

[c] "rulers of the nations;" ἄρχειν τῶν ἐθνῶν. De Wette, "die Regenten der Völker;" Wakef., "rulers of the Gentiles;" Campbell, "the princes of the nations." The idiom of the English will not allow a literal rendering of the infinitive, "to rule." In this case, while *the thought* is presented, we render the infinitive by its cognate noun. So Kendrick, "rulers of the nations." Ἐθνῶν does not refer to Gentile nations in distinction from the Jews, but to *all* nations. S. Fr., "les nations;" De Sacy, "peuples;" Belg., "der volkeren."

[d] "lord it over;" κατακυριεύουσιν. Wesley, Sharpe. Vulg., Montanus, "dominantur;" S. Fr., "dominent;" Luther, "herrschen;" Rob. (*in verbo*), "*to lord it against* or *over* any one."

KING JAMES' VERSION.

their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

46 And they came to Jericho: and as he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called: and they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he, casting away his

GREEK TEXT.

λοι αὐτῶν κατεξουσιάζουσιν αὐτῶν. 43 οὐχ οὕτω δὲ ἔσται ἐν ὑμῖν· ἀλλ' ὃς ἐὰν θέλῃ γενέσθαι μέγας ἐν ὑμῖν, ἔσται διάκονος ὑμῶν· 44 καὶ ὃς ἂν θέλῃ ὑμῶν γενέσθαι πρῶτος, ἔσται πάντων δοῦλος· 45 καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

46 Καὶ ἔρχονται εἰς Ἱεριχώ· καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἱεριχὼ, καὶ τῶν μαθητῶν αὐτοῦ, καὶ ὄχλου ἱκανοῦ, υἱὸς Τιμαίου Βαρτίμαιος ὁ τυφλὸς ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν. 47 καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζωραῖός ἐστιν, ἤρξατο κράζειν καὶ λέγειν, Ὁ υἱὸς Δαβὶδ, Ἰησοῦ, ἐλέησόν με. 48 Καὶ ἐπετίμων αὐτῷ πολλοὶ, ἵνα σιωπήσῃ· ὁ δὲ πολλῷ μᾶλλον ἔκραζεν, Υἱὲ Δαβὶδ, ἐλέησόν με. 49 Καὶ στὰς ὁ Ἰησοῦς εἶπεν αὐτὸν φωνηθῆναι· καὶ φωνοῦσι τὸν τυφλὸν, λέγοντες αὐτῷ, Θάρσει· ἔγειραι, φωνεῖ σε. 50 Ὁ δὲ ἀποβαλὼν

REVISED VERSION.

great ones exercise authority
over them. But it shall not be 43
[f]so among you: but whoever
[g]would [h]become great among
you, shall be your minister:
and whoever of you [i]would 44
[j]become [k]first, shall be servant
of all. For even the Son of 45
man came not to be ministered
to, but to minister, and to give
his life a ransom for many.
And they came to Jericho: and 46
as he went out of Jericho with
his disciples, and [l]a great
crowd, blind Bartimeus, the
son of Timeus, sat [m]by the
way-side begging. And when 47
he heard that it was Jesus of
Nazareth, he began to cry out,
and say, Jesus, [n]Son of David,
have mercy on me! And many 48
charged him [o]to be silent: but
he cried out [p]much more, Son
of David, have mercy on me!
And Jesus [q]stopped, and com- 49
manded him to be called: and
they call the blind man, saying,
[r]Take courage, rise; he calleth
thee. And he, casting away his 50

Webster ("To lord"), "To domineer, to rule with arbitrary or despotic sway, sometimes followed by *over* and sometimes by *it*, in the manner of a transitive verb."

[e] "over." Pechy, Wakef., Dick.

[f] "so;" οὕτω. This is the proper place for the particle, according to our *usus loquendi*. So Kend.

[g] "would;" θέλῃ. Sharpe, Camp., Dick., Thom.

[h] "become;" γενέσθαι. Kendrick. De Wette, "werden;" Belg., "worden."

[i] "would." See v. 43, note g.

[j] "become." See v. 43, note h.

[k] "first;" πρῶτος. Kend., Wakef., Sharpe, Thomson. De Wette, "der erste;" Belg., "de eerste;" S. Fr., "le premier;" Iber., "primero."

[l] "a great crowd;" ὄχλου ἱκανοῦ. Pechy. See ch. 2:4, note.

[m] "by the way-side;" παρὰ τὴν ὁδὸν. Kend., Pechy, Q., Thom. So (E. V.) ch. 4:15. Matt. 13:4. Luke 8:5. Parallel, Matt. 20:30.

[n] "*Thou*" is dropped, as superfluous. So Tyndale, Kendrick, Pechy, Dick., Thom., S. Fr., Span., Iber., Ital., De Wette.

[o] "to be silent;" ἵνα σιωπήσῃ. Kend., Campbell. Present usage (as well as that of the E. V. in many cases) demands the infinitive, rather than the subjunctive. So Wesley, Dick., Wakefield, Sharpe, Pechy. See ch. 3:4, note.

[p] "much more;" πολλῷ μᾶλλον. Kendrick. Iber., "mucho mas."

[q] "stopped;" στὰς. Kend. Thomson and Campbell, "stopping;" S. Fr., "s'étant arrète;" Iber., "paróse (Jesus)." Rob. (*in verbo*), "in the aorist, ἔστην and ἐστάθην, *to stop.*"

[r] "Take courage;" Θάρσει. Wesley, Wakefield, Campbell, Kend., Thom. In the Septuagint, Gen. 35:17, Exod. 14:13, Zeph. 3:16, it is the rendering of ירא preceded by אל.

KING JAMES' VERSION.

garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

CHAP. XI.

AND when they came nigh to Jerusalem, unto Bethphage, and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way,

GREEK TEXT.

τὸ ἱμάτιον αὐτοῦ ἀναστὰς ἦλθε πρὸς τὸν Ἰησοῦν· 51 καὶ ἀποκριθεὶς λέγει αὐτῷ ὁ Ἰησοῦς, Τί θέλεις ποιήσω σοί; Ὁ δὲ τυφλὸς εἶπεν αὐτῷ, Ῥαββονὶ, ἵνα ἀναβλέψω. 52 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ὕπαγε· ἡ πίστις σου σέσωκέ σε. Καὶ εὐθέως ἀνέβλεψε, καὶ ἠκολούθει τῷ Ἰησοῦ ἐν τῇ ὁδῷ.

CHAP. XI.

ΚΑΙ ὅτε ἐγγίζουσιν εἰς Ἱερουσαλὴμ, εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν Ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, 2 καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν· καὶ εὐθέως εἰσπορευόμενοι εἰς αὐτὴν εὑρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς ἀνθρώπων κεκάθικε· λύσαντες αὐτὸν ἀγάγετε. 3 καὶ ἐάν τις ὑμῖν εἴπῃ, Τί ποιεῖτε τοῦτο; εἴπατε, Ὅτι ὁ κύριος αὐτοῦ χρείαν ἔχει· καὶ εὐθέως αὐτὸν ἀποστελεῖ ὧδε. 4 Ἀπῆλθον δὲ, καὶ

REVISED VERSION.

garment, rose and came to Je-
sus. And Jesus answered and 51
said to him, What wilt thou
that I should do [s]for thee? And
the blind man said to him, Lord,
that [t]I may receive my sight.
And Jesus said to him, [u]Go; 52
thy faith hath made thee whole.
And immediately he received
his sight, and followed Jesus in
the way.

CHAP. XI.

AND when [a]they drew near 1
to Jerusalem, to Bethphage,
and Bethany, at the mount of
Olives, he sendeth forth two of
his disciples, and saith to them, 2
[c]Go into the village over
against you, and [d]immediately
[e]on entering it, [f]ye will find a
colt tied, [g]on which no man
[h]hath ever sat; loose him, and
[i]lead *him* [j]*to me*. And if any 3
one should say to you, Why do
ye this? say ye, [k]The Lord hath
need of him; and [l]immediately
he will send him hither. And 4
[m]they went away, and found

[s] "for thee;" σοί. Sharpe, Wesley, Dick., Wakef., Camp., Thom.

[t] "I may receive my sight;" ἀναβλέψω. Kend., Wesley.

[u] "Go;" Ὕπαγε. Kend., Campbell. See ch. 1 : 44, note.

[a] "they drew near;" ἐγγίζουσιν. In the parallel (E. V.), Matt. 21 : 1, "drew nigh." So, *drew near*, Matt. 21 : 34. Luke 15 : 1; 21 : 8; 22 : 47; 24 : 15. Rob. (*in verbo*), "to draw near."

[c] "Go;" Ὑπάγετε. Wesley, Kend., Sharpe, Thomson, Camp. See ch. 1 : 44, note.

[d] "immediately." See ch. 1 : 10, note.

[e] "on entering it;" εἰσπορευόμενοι εἰς αὐτὴν. Pechy, Kendrick.

[f] "ye will find;" εὑρήσετε. Sharpe, Kend., Pechy, Wakef., Camp., Thom., Dick.

[g] "on which;" ἐφ' ὅν. Kend., Wakef., Dick., Thom.

[h] "hath—sat;" κεκάθικε. Sharpe, Pechy, Bloomf. (N. T.) De Wette, "gesessen hat;" Belgic, "gezeten heeft;" S. Fr., "s'est assis;" Iber., "se ha sentado." "Never," in the E. V., is unauthorized by the text. It originated in the "*nemo hominum adhuc*" of the Vulgate, which influenced the version of Tyndale in this instance, so that he rendered, "whereon never man sat."

[i] "lead *him*," ἀγάγατε. Rob. (*in verbo*), "*to lead* or *bring* to a person or place;" Liddell, "to lead;" Bretsch., "*duco*;" Vulg., Mont., Eras., Beza, "adducite;" S. Fr., "l'amenez." So (E. V.) Mark 13 : 11. Luke 4 : 1, 29; 22 : 54; 23 : 1, 32. John 18 : 28. Acts 8 : 32.

[j] "*to me*." This supplement, which is necessary to complete the sentence, is taken from the parallel, Matt. 21 : 2, where the text is ἀγάγετέ μοι.

[k] "that" (in the E. V.) is omitted on the ground that its equivalent, ὅτι, is used to indicate the quotation of the words of Christ without change. See Rob. (ὅτι.) Trollope (Gram.), p. 191. It is omitted in the parallel, Matt. 21 : 3, and by Wesley, Wakef., Thom., Campbell, De Wette, Ital., Iber.

[l] "immediately." See ch. 1 : 10, note.

[m] "they went away;" ἀπῆλθον. Rob. So (E. V.) Matt.

KING JAMES' VERSION.

and found the colt tied by the door without, in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way; and others cut down branches off the trees, and strewed *them* in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna: Blessed *is* he that cometh in the name of the Lord.

10 Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the even-tide was come, he went

GREEK TEXT.

εὗρον τὸν πῶλον δεδεμένον πρὸς τὴν θύραν ἔξω ἐπὶ τοῦ ἀμφόδου, καὶ λύουσιν αὐτόν. 5 καί τινες τῶν ἐκεῖ ἑστηκότων ἔλεγον αὐτοῖς, Τί ποιεῖτε λύοντες τὸν πῶλον; 6 Οἱ δὲ εἶπον αὐτοῖς καθὼς ἐνετείλατο ὁ Ἰησοῦς· καὶ ἀφῆκαν αὐτούς. 7 καὶ ἤγαγον τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπέβαλον αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ' αὐτῷ. 8 πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν· ἄλλοι δὲ στοιβάδας ἔκοπτον ἐκ τῶν δένδρων, καὶ ἐστρώννυον εἰς τὴν ὁδόν. 9 καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες, Ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου. 10 εὐλογημένη ἡ ἐρχομένη βασιλεία ἐν ὀνόματι Κυρίου, τοῦ πατρὸς ἡμῶν Δαβίδ· Ὡσαννὰ ἐν τοῖς ὑψίστοις. 11 Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα ὁ Ἰησοῦς, καὶ εἰς τὸ ἱερόν· καὶ περιβλεψάμενος πάντα, ὀψίας ἤδη οὔσης τῆς

REVISED VERSION.

the colt tied [n]at the door with-
out, [o]in the street; and they
loose him. And [p]some of those 5
who stood there, said to them,
[q]What are ye doing, loosing the
colt? And they said to them 6
[r]as Jesus had commanded: and
they let them go. And [s]they 7
led the colt to Jesus, and cast
their garments on him; and he
sat on him. And many spread 8
their garments in the way: and
others [t]cut branches from the
trees, and strewed *them* in the
way. And those who went be- 9
fore, and those who followed,
cried out, saying, Hosanna,
blessed [u]*be* he, who cometh in
the name of the Lord. Blessed 10
be [v]the coming kingdom of our
father David: Hosanna in the
highest. And Jesus entered 11
into Jerusalem, and into the
temple: and when he had
[w]looked round on all things
[x]the time being now late, he

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26 : 42. Mark 10 : 22; 14 : 39. John 10 : 40; 20 : 10. "To go one's way" is obsolete.

[n] "at the door;" πρὸς τὴν θύραν. Wesley, Thom. Span., "á la puerta;" Iber., "junto á la puerta;" De Wette, "an die Thüre." So (E. V.) Mark 1 : 33 (πρὸς τὴν θύραν). Luke 16 : 20. Rob. (πρὸς), "after verbs implying motion to a place and a subsequent remaining there, where in English we use *at, upon,* but also *to, unto.*"

[o] "in the street;" ἐπὶ τοῦ ἀμφόδου. Wesley, Kend., Pechy, Bloomf. (N. T.) Liddell (*in verbo*), "*any road that leads round a place,* especially *a street—ἄγυια.*" Rob., "a street." Bretschneider, "in versionibus Græcis N. T., *platea urbis,* vicus—sic semel in N. T., Marc. 11 : 4.

[p] "some;" τινες. Kend., Pechy, Sharpe, Wesley, Campbell, Wakef.

[q] "What are ye doing?" *Τί ποιεῖτε;* Pechy. The idea of continued action in the present is appropriately expressed by the progressive form of the verb.

[r] "as;" καθὼς. Kend., Dick., Campbell, Sharpe, Thomson. So, in at least, two thirds of the cases in E. V.

[s] "they led." See v. 2, note.

[t] "cut branches from;" στοιβάδας ἔκοπτον ἐκ. Wakefield, Dick., Thom., "cut sprigs from;" Mont., Beza, "frondes cædebant ex;" Eras., "frondes incidebant ex." The adverb "down" is superfluous in this instance. Usage makes it a qualifying term with "cut," when the object is "trees." If any adverb is used, it should be "off." We "cut off" branches, and "cut down" trees. Iber., "cortaban ramos."

[u] "*be.*" This is the proper supplement. It is used (E. V.) at the beginning of v. 10. S. Fr., "béni *soit* celui."

[v] "the coming kingdom;" ἡ ἐρχομένη βασιλεία. Sharpe, Pechy. Ἐν ὀνόματι Κυρίου of the Text. Recept. is rejected by Griesbach, Scholz, Knapp, Tittmann, Tisch., Lachm., Fritzsche. It is not recognized by the Syriac. Bloomf. stands almost alone in defending it. It is, beyond any reasonable doubt, an interpolation.

[w] "looked round;" περιβλεψάμενος. Sharpe, Pechy. See ch. 3 : 5, note.

[x] "the time being now late;" ὀψίας ἤδη τῆς ὥρας. De Wette, "als es schon spät an der Zeit war." Ὀψίας (adj.) is

KING JAMES' VERSION.

out unto Bethany, with the twelve.

12 And on the morrow, when they were come from Bethany, he was hungry.

13 And seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves: for the time of figs was not *yet*.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

15 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

16 And would not suffer that any man should carry *any* vessel through the temple.

GREEK TEXT.

ὥρας, ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.

12 *Καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας, ἐπείνασε·* 13 *καὶ ἰδὼν συκῆν μακρόθεν, ἔχουσαν φύλλα, ἦλθεν εἰ ἄρα εὑρήσει τὶ ἐν αὐτῇ· καὶ ἐλθὼν ἐπ' αὐτὴν, οὐδὲν εὗρεν εἰ μὴ φύλλα· οὐ γὰρ ἦν καιρὸς σύκων.* 14 *καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, Μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα μηδεὶς καρπὸν φάγοι. Καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ.* 15 *Καὶ ἔρχονται εἰς Ἱεροσόλυμα· καὶ εἰσελθὼν ὁ Ἰησοῦς εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ· καὶ τὰς τραπέζας τῶν κολλυβιστῶν, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστερὰς κατέστρεψε·* 16 *καὶ οὐκ ἤφιεν ἵνα τὶς διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ.*

REVISED VERSION.

went out to Bethany, with the
twelve. And [y]the next day, 12
[z]when they were coming from
Bethany, he was hungry. And 13
seeing a fig-tree [a]far off, having
leaves, [b]he went [c]*to see* [d]whether
he might perhaps find anything
on it: and when he came to it,
he found nothing but leaves:
[e]for it was not *the* time for figs.
And [f]he answered and said to 14
it, [g]Let [h]no one eat fruit of thee
hereafter for ever. And his dis-
ciples heard *it*. And they come 15
to Jerusalem: and Jesus went
into the temple, and began [i]to
drive out those who sold and
bought in the temple, and [j]over-
turned the tables of the money-
changers and the seats of those
who sold doves; and would not 16
suffer [k]any one [l]to carry [m]an
article through the temple.

defined by Rob. "late." Bretsch., "*serotinus.*" He renders this passage, "quum serotina esset diei hora."

[y] "the next day;" *τῇ ἐπαύριον.* Dick. So (E. V.) Matt. 27 : 62. John 1 : 29, 35; 12 : 12. Acts 14 : 20; 25 : 6. According to our idiom, no preposition is necessary before "day." Rob. (*ἡ ἐπαύριον*), "the next day." "Morrow" is obsolete.

[z] "when they were coming;" *ἐξελθόντων αὐτῶν.* The progressive form of the verb is employed, as most accurate. The miracle occurred *while* "they were coming" from Bethany. So Wesley. Dick. uses this form, "as they were proceeding."

[a] "far off;" *μακρόθεν.* "Afar" is now restricted to poetry.

[b] "he went;" *ἦλθεν.* Tyndale, Geneva Pechy, Dickinson, Campbell, Thom. S. Fr., "il alla;" Iber. "fué."

[c] "*to see.*" Tyndale, Cranmer, Geneva, Thom. Beza, "*visurus;*" S. Fr., "voir;" Iber., "á ver." A supplement is necessary.

[d] "whether—perhaps;" *εἰ ἄρα.* Rob. (*εἰ*) *εἰ ἄρα*, "*whether perhaps;*" Bretsch. (*in loco*) "*num fortasse.*"

[e] "for it was not *the* time for figs;" *οὐ γὰρ ἦν καιρὸς σύκων.* Kend., Pechy. Vulg., Mont., Eras., "non erat tempus ficorum;" S. Fr., "car ce n'était pas la saison des figues;" Iber., "porque no era tiempo de higos;" De Wette, "denn es war nicht Feigen-Zeit." As *καιρὸς* is *anarthrous*, "*the*" is *italicized.*

[f] "he." *Ὁ Ἰησοῦς*, which is found in the Text. Recept., is dropped by Griesbach, Scholz, Knapp, Titt., Lachmann, Tisch., Fritz. It is not recognized by the Syr. or Vulg. The versions of Sharpe, A. Camp., Pechy, and De Wette omit it. It is an interpolation.

[g] "Let—eat;" *φάγοι.* Kendrick, Wakefield, Sharpe, Thom., Pechy.

[h] "no one;" *μηδείς.* Rob., Thom., Sharpe, Pechy. Iber., "nadie."

[i] "to drive out;" *ἐκβάλλειν.* Wesley, Pechy, Campbell, Rob. So (E. V.) John 2 : 15. De Wette, "auszutreiben;" S. Fr., "à chassera;" Belg., "uit te drijven."

[j] "overturned;" *κατέστρεψε.* Kend., Campbell, Rob. This word, according to present usage, is the appropriate one, to describe the action indicated by the text.

[k] "any one;" *τὶς.* Rob., Sharpe, Dick., Pechy.

[l] "to carry;" *ἵνα (τὶς) διενέγκῃ.* Thomson, Pechy, Sharpe, Dick., Camp. See ch. 3 : 12, note.

[m] "an article;" *σκεῦος.* Q. Like the Hebrew כְּלִי, this word is *generic*, signifying "any utensil, vessel, article of furniture, implement, or instrument." "Article" is the most appropriate rendering, in this instance. Bloomfield (*in loco*) remarks that this word, "in a general sense, denotes any article whether for use or traffic." Trollope (Analecta) presents substantially the same

KING JAMES' VERSION.

17 And he taught, saying unto them, Is it not written, My house shall be called, of all nations, the house of prayer? but ye have made it a den of thieves.

18 And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

20 And in the morning, as they passed by, they saw the fig-tree dried up from the roots.

21 And Peter calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst is withered away.

22 And Jesus answering, saith unto them, Have faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass;

GREEK TEXT.

17 καὶ ἐδίδασκε, λέγων αὐτοῖς,
Οὐ γέγραπται, Ὅτι ὁ οἶκός μου
οἶκος προσευχῆς κληθήσεται πᾶ-
σι τοῖς ἔθνεσιν; ὑμεῖς δὲ ἐποιή-
σατε αὐτὸν σπήλαιον λῃστῶν.
18 Καὶ ἤκουσαν οἱ γραμματεῖς
καὶ οἱ ἀρχιερεῖς, καὶ ἐζήτουν πῶς
αὐτὸν ἀπολέσουσιν· ἐφοβοῦντο
γὰρ αὐτὸν, ὅτι πᾶς ὁ ὄχλος ἐξε-
πλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ.
19 Καὶ ὅτε ὀψὲ εγένετο, ἐξε-
πορεύετο ἔξω τῆς πόλεως. 20 Καὶ
πρωῒ παραπορευόμενοι, εἶδον τὴν
συκῆν ἐξηραμμένην ἐκ ῥιζῶν.
21 καὶ ἀναμνησθεὶς ὁ Πέτρος λέ-
γει αὐτῷ, Ῥαββὶ, ἴδε, ἡ συκῆ
ἣν κατηράσω ἐξήρανται. 22 Καὶ
ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐ-
τοῖς, Ἔχετε πίστιν Θεοῦ. 23 ἀμὴν
γὰρ λέγω ὑμῖν, ὅτι ὃς ἂν εἴπῃ τῷ
ὄρει τούτῳ, Ἄρθητι, καὶ βλή-
θητι εἰς τὴν θάλασσαν, καὶ μὴ
διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλ-
λὰ πιστεύσῃ ὅτι ἃ λέγει γίνεται·

REVISED VERSION.

And he taught, saying to them, 17
Is it not written, My house shall
be called [n]a house of prayer [o]for
all nations? but ye have made
it a den [oo]of robbers. And the 18
scribes and chief priests heard
it, and sought how they might
destroy him; for they feared
him, because all [p]the crowd
was astonished at his doctrine.
And when [q]evening came, he 19
went out of the city. And in 20
the morning, as they passed by,
they saw the fig-tree dried up
from the roots. And Peter [r]re- 21
membering, saith to him, [s]Rab-
bi, behold, the fig-tree, which
thou [t]didst curse, [u]is dried up.
And Jesus answering, saith to 22
them, Have faith in God. For 23
[v]truly I say to you, that who-
ever shall say to this mountain,
Be thou removed, and be thou
cast into the sea; and shall not
doubt in his heart, but shall be-
lieve that [w]what he saith [x]will
come to pass; he shall have

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thought. The Syriac renders *σκεῦος* by ܡܐܢܐ (plur.) Buxtorf (Lex., Chal. et Syr.) defines this word *vas, instrumentum, nomen generale.* Murdock (Trans. Syr.), "goods."

[n] "a house;" *οἶκος.* Kend., Pechy, Wesley, Dick., Wakef., Campbell, Sharpe, Thom. S. Fr., "une maison;" Belg., "een huis;" De Wette, "ein Bethaus." There is no article in the Heb. or Sept., Isa. 56 : 7, which is here quoted.

[o] "for all nations?" *πᾶσι τοῖς ἔθνεσιν;* Dick., Kendrick, Wakef., Campbell, Sharpe, Pechy, Q. De Wette, "für alle Völker;" S. Fr., "pour toutes les nations." This passage is quoted *ad verbum,* from the Sept. of Isa. 56 : 7, where the Hebrew is לְכָל־הָעַמִּים (for all peoples), E. V., "for all people." Wiclif, "to all folks;" Tyndale, Cranmer, Geneva, "unto all nations." Trollope (Analecta). The E. V. renders this passage as if the words had been *ὑπὸ πάντων τῶν ἔθνων,* and this is more remarkable, as in the translation of Isa. 56 : 7 it is correctly rendered "*for all people.*"

[oo] "of robbers;" *λῃστῶν.* Wesley, Wakef., Dick., Campbell, Kend., Thom. S. Fr., "de brigands;" De Wette, "einer Räuberhöhle;" Iberian, "de ladrones." So (E. V.) John 10 : 1, 8; 18 : 40. 2 Cor. 11 : 26. The rendering of this word by "thief" is entirely incorrect.

[p] "the crowd." See ch. 2 : 4, note.

[q] "evening came" ("it became evening"). "Was" is unnecessary. See ch. 1 : 32, note.

[r] "remembering;" *ἀναμνησθεὶς.* Wesley, Sharpe, Wakef., "remembered." So (E. V.) 2 Cor. 7 : 15. See Robinson and Liddell on this word.

[s] "Rabbi." See ch. 9 : 5, note.

[t] "didst curse;" *κατηράσω.* Thom. The intolerable harshness of "cursedst" is a sufficient reason for this change.

[u] "is dried up;" *ἐξήρανται.* So in v. 20. The rendering in both cases should be alike. So S. Fr., v. 20, "devenue sec dès les racines—v. 21, a séché;" Iber., v. 20, "se habia secado desde la raiz—v. 21, se ha secado;" De Wette, v. 20, "verdorret von der Wurzel aus—v. 21, ist verdorret." The reason for retaining "is dried up" (when the text is in the *perfect*) may be seen in ch. 10 : 40, note.

[v] "truly;" *ἀμὴν.* See ch. 3 : 28, note.

[w] "what;" *ἃ.* Kend., Dick., Wakef., Campbell, Pechy.

[x] "will come to pass;" *γίνεται.* Dick., Pechy. "Frequently the *present* is used of the *future;* more especially when some future event is represented in prophetic language, as certain,

KING JAMES' VERSION.

he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive *them*, and ye shall have *them*.

25 And when ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was *it* from heaven, or of men? answer me.

31 And they reasoned with

GREEK TEXT.

ἔσται αὐτῷ ὃ ἐὰν εἴπῃ. 24 διὰ
τοῦτο λέγω ὑμῖν, Πάντα ὅσα ἂν
προσευχόμενοι αἰτεῖσθε, πιστεύ-
ετε ὅτι λαμβάνετε, καὶ ἔσται
ὑμῖν. 25 Καὶ ὅταν στήκητε
προσευχόμενοι, ἀφίετε εἴτι ἔχετε
κατά τινος· ἵνα καὶ ὁ πατὴρ
ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ
ὑμῖν τὰ παραπτώματα ὑμῶν.
26 εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ
πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς
ἀφήσει τὰ παραπτώματα ὑμῶν.
27 ΚΑΙ ἔρχονται πάλιν εἰς
Ἱεροσόλυμα· καὶ ἐν τῷ ἱερῷ
περιπατοῦντος αὐτοῦ, ἔρχονται
πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ
γραμματεῖς καὶ οἱ πρεσβύτεροι,
28 καὶ λέγουσιν αὐτῷ, Ἐν ποίᾳ
ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς
σοι τὴν ἐξουσίαν ταύτην ἔδωκεν,
ἵνα ταῦτα ποιῇς; 29 Ὁ δὲ Ἰη-
σοῦς ἀποκριθεὶς εἶπεν αὐτοῖς,
Ἐπερωτήσω ὑμᾶς κἀγὼ ἕνα λό-
γον, καὶ ἀποκρίθητέ μοι, καὶ ἐρῶ
ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.
30 Τὸ βάπτισμα Ἰωάννου ἐξ οὐ-
ρανοῦ ἦν, ἢ ἐξ ἀνθρώπων; ἀπο-
κρίθητέ μοι. 31 Καὶ ἐλογίζοντο

REVISED VERSION.

whatever he saith. Therefore 24
I say to you, [y]Whatever things
ye ask, when ye pray, believe
that [z]ye will receive, and ye
shall have them. And when ye 25
stand praying, forgive, if ye
have [a]any thing against [b]any
one; that your Father also,
who is in [c]the heavens, may for-
give you your trespasses. But 26
if ye do not forgive, neither
will your Father, who is in [d]the
heavens, forgive your trespass-
es. And they come again to 27
Jerusalem: and as he was walk-
ing in the temple, there come
to him the chief priests, and the
scribes, and the elders, and say 28
to him, By what authority doest
thou these things? and who
gave thee this authority to do
these things? And Jesus an- 29
swered and said to them, [f]I also
will ask [g]you one question, and
answer me, and I will tell you
by what authority I do these
things. [h]The immersion of John, 30
was *it* from heaven, or [i]from
men? answer me. And they 31

as if already present." Trollope, Gr. N. T., p. 131, § 50. The progressive form of the English present tense affords an expression, which is submitted as an alternative rendering, viz., "is coming to pass." This refers to future time—and yet, in *form*, it coincides with the text. So Wakef.

[y] "whatever things." This is adopted in lieu of the antiquated phrase of the E. V., "what things soever." So Sharpe.

[z] "ye will receive;" λαμβάνετε. Pechy, Wakef. This verb is rendered in the future by Tyndale, Wesley, Span., Iber., Ital. See v. 23, note.

[a] "any thing;" τι. Pechy, Dick. "Aught" is obsolete.

[b] "any one;" τινος. Kendrick, Pechy, Sharpe, Wakefield, Thom.

[c] "the heavens;" τοῖς οὐρανοῖς. The literal rendering accords with our idiom, and is preferable, for the sake of exactness. So (E. V.) Luke 12 : 33. Heb. 4 : 14; 8 : 1; 9 : 23. S. Fr., "les cieux;" Span. and Iber., "los cielos;" Ital., "ne' cieli;" Belg., "de Hemelen."

[d] "the heavens." See last note.

[f] "I also;" κἀγώ. Pechy. As the conjunction properly qualifies the word or sentence, which *immediately precedes* it, it should be placed (in English) directly after the pronoun.

[g] "Of," before "you," is superfluous. By our idiom, verbs of asking and teaching omit the preposition.

[h] "The immersion." De Wette, "die Taufe;" Belgic, "de Doop;" Iber., "la inmersion." See ch. 1 : 4, 5, notes.

[i] "from men?" ἐξ ἀνθρώπων; The preposition should be rendered as in the prior member of the sentence, ἐξ οὐρανοῦ. So Kendrick, Wesley, Pechy, Sharpe, Campbell, Wakefield, Dickinson, De Wette, Iberian, Span., Ital., Belg., Syriac, Heb N. T.

KING JAMES' VERSION.

themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But if we shall say, Of men; they feared the people: for all *men* counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

GREEK TEXT.

πρὸς ἑαυτοὺς, λέγοντες, Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ, Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ; 32 ἀλλ' ἐὰν εἴπωμεν, Ἐξ ἀνθρώπων, ἐφοβοῦντο τὸν λαόν· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην, ὅτι ὄντως προφήτης ἦν. 33 καὶ ἀποκριθέντες λέγουσι τῷ Ἰησοῦ, Οὐκ οἴδαμεν. Καὶ ὁ Ἰησοῦς ἀποκριθεὶς λέγει αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

REVISED VERSION.

reasoned [j]among themselves,
saying, If we shall say, From
heaven; he will say, Why then
did ye not believe him? But if 32
we shall say, [k]From men, [l]—
they feared the people; for all
[m]held John [n]to be really a pro-
phet. And they answered and 33
said to Jesus, [o]We do not know.
And Jesus answering, saith to
them, Neither do I tell you by
what authority I do these
things.

CHAP. XII.

AND he began to speak unto them by parables. A *certain* man planted a vineyard, and set an hedge about *it*, and digged *a place for* the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

CHAP. XII.

ΚΑΙ ἤρξατο αὐτοῖς ἐν παραβολαῖς λέγειν, Ἀμπελῶνα ἐφύτευσεν ἄνθρωπος, καὶ περιέθηκε φραγμὸν, καὶ ὤρυξεν ὑπολήνιον, καὶ ᾠκοδόμησε πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε. 2 καὶ ἀπέστειλε πρὸς τοὺς γεωργοὺς τῷ καιρῷ δοῦλον, ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος· 3 οἱ

CHAP. XII.

AND he began to speak to 1
them by parables. [a]A man
planted a vineyard, and set a
hedge about *it*, and [b]dug [c]a
wine-vat, and built a tower,
and let it out to husbandmen,
and [d]went abroad. And at the 2
season, he sent a servant to the
husbandmen, that he might re-
ceive from the husbandmen
[e]*some* of the fruit of the vine-

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[j] "among themselves;" πρὸς ἑαυτοὺς. Wesley, Dickinson, Campbell, Pechy. So (E. V.) Mark 1 : 27; 9 : 33; 10 : 26; 12 : 7; 16 : 3. Luke 20 : 14. S. Fr., "entre eux;" Iberian, "entre sí."

[k] "From men;" ἐξ ἀνθρώπων. See v. 30, note.

[l] "—they feared." I follow the punctuation of Bloomfield, ἀνθρώπων,—ἐφοβοῦντο. He remarks: "Critics, ancient and modern alike, stumble at this construction. We have here merely an *anacoluthon*, by which the Evangelist passes from the *very words* of the persons spoken of, to a narrative of what was said." S. Fr., "des hommes . . . . . . ils craignaient le peuple."

[m] "held;" εἶχον. So parallel, Matt. 21 : 26, ἔχουσι, "hold," E. V. Pechy, Kend.

[n] "to be really a prophet;" (Ἰωάννην) ὅτι ὄντως προφήτης ἦν. Kend., "(John) to be truly a prophet." So Wakef. has the infinitive "to be." The rendering of the E. V. introduces a Greek idiom, which is not in accordance with our *usus loquendi*. S. Fr., "Jean pour avoir été reelment prophète." Ὄντως is rendered by "really," as most accurately expressing its signification, although it is not found in the E. V. So Rob., Liddell. As an alternative rendering of this passage, "that John was really a prophet." So Dick.

[o] "We do not know;" οὐκ οἴδαμεν. Sharpe, Dick., Thom. Vulg., Mont., Eras., Beza, "nescimus;" De Wette, "Wir wissen es nicht;" Belgic, "Wij en weten't niet;" G. Fr. and S. Fr., "Nous ne savons." Syriac, ܠܐ ܝܕܥܝܢܢ. Heb. N. T., לֹא יָדַעְנוּ. "We can not tell" was copied from Tyndale.

[a] "A man;" ἄνθρωπος. Kend., Wakefield, Pechy, Wesley, Campbell, Sharpe, Dick. "*Certain*" is an unnecessary *supplement*. No supplement in S. Fr., Luther, De Wette, Belg., Syr., Heb. N. T., Iber. This *supplement* originated in the "quidam" of Beza.

[b] "dug." This is uniformly employed as the imperfect and perf. part. of "to dig," at the present time. So Wakef., Camp., Thom., Kend., Murdock (in Trans. of Syr.)

[c] "a wine-vat;" ὑπολήνιον. Wakef., Wesley, Sharpe. De Wette, "einen Kellertrog;" Belg., "eenen wijnpersbak;" Rob., "the under-vat of a wine-press." The orthography has long been changed from "wine-fat" to "wine-vat."

[d] "went abroad;" ἀπεδήμησε. Rob., Liddell, Kend., Camp., Thom. Bretsch., "*peregre proficiscor, abeo.*"

[e] "*some* of the fruit;" ἀπὸ τοῦ καρποῦ. Thom., "some of the product;" De Wette, "einen Theil—von den Früchten." After verbs of *receiving*, etc., ἀπό, before a genitive, conveys the

KING JAMES' VERSION.

3 And they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant: and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What shall therefore the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others.

GREEK TEXT.

δὲ λαβόντες αὐτὸν ἔδειραν, καὶ
ἀπέστειλαν κενόν. 4 καὶ πάλιν
ἀπέστειλε πρὸς αὐτοὺς ἄλλον
δοῦλον· κἀκεῖνον λιθοβολήσαν-
τες ἐκεφαλαίωσαν, καὶ ἀπέστει-
λαν ἠτιμωμένον. 5 καὶ πάλιν
ἄλλον ἀπέστειλε· κἀκεῖνον ἀπέ-
κτειναν· καὶ πολλοὺς ἄλλους,
τοὺς μὲν δέροντες, τοὺς δὲ ἀπο-
κτείνοντες. 6 ἔτι οὖν ἕνα υἱὸν
ἔχων ἀγαπητὸν αὐτοῦ, ἀπέστειλε
καὶ αὐτὸν πρὸς αὐτοὺς ἔσχατον,
λέγων, Ὅτι ἐντραπήσονται τον
υἱόν μου. 7 ἐκεῖνοι δὲ οἱ γεωργοὶ
εἶπον πρὸς ἑαυτοὺς, Ὅτι οὗτός
ἐστιν ὁ κληρονόμος· δεῦτε, ἀπο-
κτείνωμεν αὐτὸν, καὶ ἡμῶν ἔσται
ἡ κληρονομία. 8 καὶ λαβόντες
αὐτὸν ἀπέκτειναν, καὶ ἐξέβαλον
ἔξω τοῦ ἀμπελῶνος. 9 τί οὖν
ποιήσει ὁ κύριος τοῦ ἀμπελῶνος;
ἐλεύσεται καὶ ἀπολέσει τοὺς γε-
ωργοὺς, καὶ δώσει τὸν ἀμπελῶνα

REVISED VERSION.

yard. And [f]they took *him*, and 3
beat him, and sent *him* away
empty. And again he sent to 4
them another servant: and at
him they cast stones, and
wounded *him* in the head, and
sent him away shamefully hand-
led. And again he sent another, 5
and him they killed; [g]and
many others; [h]*of whom* they
beat some and killed some.
[i]Therefore having yet one son, 6
[j]his beloved, he sent him also
to them last, saying, They will
reverence my son. But those 7
husbandmen said among them-
selves, This is the heir, come
let us kill him, and the inherit-
ance [k]will be ours. And they 8
took him and killed *him*, and
cast *him* out of the vineyard.
What therefore [l]will the lord 9
of the vineyard do? He will
come and destroy the husband-
men, [m]and give the vineyard to

idea that a part of the thing is received; *τὶς* or *τὶ* accusat. being understood. Butt., §132, 5. c. In the East, rent is not paid in money, but *in kind*. The proprietor receives a portion of the produce, for the use of the land. The parallel, Matt. 21 : 34, *λαβεῖν τοὺς καρποὺς αὐτοῦ*, should be rendered, "to receive his fruits." So Wakef., Matt. 21 : 34. See Bloomf. (N. T., *in loco*.) Such phrases as "to take of," "to receive of," though familiarized by means of the E. V., are nevertheless violations of our idiom, and have never been so "naturalized," as to acquire any currency in conversation, or writing. In all such cases "part," or "portion" should be placed after the verb.

[f] "they took;" *λαβόντες*. So v. 8. Wesley, Wakefield, Sharpe, Pechy. De Wette, "nahmen." "Caught" implies that the servant had attempted *to escape*.

[g] A semicolon is placed after "killed," in conformity with the text, *κἀκεῖνον ἀπέκτειναν·* So Wesley, Sharpe, Campbell. The E. V. of 1611 places a colon after "killed." So Tyndale, Cranmer, Geneva, Rheims, Wakef.

[h] "*of whom* they beat some and killed some;" *τοὺς μὲν δέροντες, τοὺς δὲ ἀποκτείνοντες*. Grammatical propriety demands this supplement and the rendering of the participles by finite verbs. Wakef., "of many others, some they beat, and some they slew;" Camp., "and of many more that he sent, some they beat, and some they killed;" Thom., "some of them they beat, and some of them they killed." Iber. has this supplement, "[de los cuales] á unos dieron de golpes, i á otros mataron." De Sacy, "de plusieurs *qu'il leur envoya ensuite*, ils battèrent les uns, et tuèrent les autres. S. Fr., "dont ils déchirèrent de verges les uns, et tuerent les autres." Belg., "[waar van] zij de sommige sloegen, ende sommige dooden." Comp. Matt. 21 : 34–36.

[i] "Therefore;" *Οὖν*. So Sharpe. Wakefield, "Moreover." This is the *natural* arrangement of the sentence.

[j] "his beloved;" *ἀγαπητὸν αὐτοῦ*. Wakef., Pechy, Rob. Mont., Eras., Beza, "dilectum suum." This adjective is usually rendered thus in the E. V. The early Eng. translators followed the "carissimum" of the Vulg.

[k] "will be;" *ἔσται*. Wesley, Campbell, Wakef., Sharpe, Pechy, Thom.

[l] "will—do;" *ποιήσει*. Kend., Wesley, Wakef., Campbell, Sharpe, Thomson, Dick., Pechy. "Shall," as an auxiliary, here presents an idea which is not found in the text,—"what *can* he do?"

[m] "and give." As "give" is coupled to "will destroy," the auxiliary should not be repeated; there being no emphasis. So Kend., Wakef., Camp., Pechy.

KING JAMES' VERSION.

10 And have ye not read this scripture; The stone which the builders rejected is become the head of the corner:

11 This was the Lord's doing, and it is marvellous in our eyes?

12 And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them: and they left him, and went their way.

13 And they send unto him certain of the Pharisees, and of the Herodians, to catch him in *his* words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cesar, or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see *it*.

16 And they brought *it*. And

GREEK TEXT.

ἄλλοις. 10 *Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε; Λίθον, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας.* 11 *παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.* 12 *Καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπε· καὶ ἀφέντες αὐτὸν ἀπῆλθον.*

13 *Καὶ ἀποστέλλουσι πρὸς αὐτόν τινας τῶν Φαρισαίων καὶ τῶν Ἡρωδιανῶν, ἵνα αὐτὸν ἀγρεύσωσι λόγῳ.* 14 *οἱ δὲ ἐλθόντες λέγουσιν αὐτῷ, Διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις. ἔξεστι κῆνσον Καίσαρι δοῦναι ἢ οὔ;* 15 *δῶμεν, ἢ μὴ δῶμεν; Ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς, Τί με πειράζετε; φέρετέ μοι δηνάριον, ἵνα ἴδω.* 16 *Οἱ δὲ ἤνεγκαν.*

REVISED VERSION.

others. [n]Have ye [o]not even 10
read this scripture: The stone,
which the builders rejected,
[p]hath become [q]the chief corner-
stone; this was the Lord's doing 11
and it is [r]wonderful in our eyes?
And they sought to [s]lay hold of 12
him, but feared the crowd; for
they knew that he had spoken
the parable against them; and
they left him and [t]went away.
And they send to him [u]some of 13
the Pharisees, and of the Hero-
dians, to catch him [v]by talk.
And [w]when they came, they say 14
to him, [x]Teacher, we know that
thou art true, and carest for
[y]no one, for thou regardest not
the person of men, but teachest
the way of God in truth: Is it
lawful to give tribute to Cesar,
or not? Shall we give or shall 15
we not give? But he, knowing
their hypocrisy, said to them,
[z]Why do ye try me? bring me a
penny, that I may see *it*. And 16
they brought *it*. And he saith

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[n] "And" is unauthorized. Not employed by Campbell, Vulg., Eras., Beza, Castal., Iber., S. Fr., De Wette.

[o] "not even;" *οὐδὲ*. Rob. (*in verbo*), Wesley. De Wette, "nicht einmal;" Bretsch., "*ne quidem*, maxime si in medio oratione ponitur." So (E. V.) 1 Cor. 11 : 14.

[p] "hath become;" *ἐγενήθη*. See ch. 1 : 38, note.

[q] "the chief corner-*stone;*" *κεφαλὴν γωνίας*. Rob. (*ἀκρογωναιοῖς*), "*Κεφαλὴν* (= ראשׁ Ps. 118 : 22) refers not to the *highest* point or *coping*, but to the *head* or *junction* of the two walls of a building.' The supplement "*stone*" is taken from the E. V. of Ps. 118 : 22.

[r] "wonderful;" *θαυμαστή*. Kend., Pechy, Wakef., Sharpe, Thom. "Marvelous" is obsolete.

[s] "lay hold of." See ch. 3 : 21, note.

[t] "went away;" *ἀπῆλθον*. Wakef., Sharpe, Wesley. See ch. 11 : 4, note.

[u] "some;" *τινας*. Wakef., Sharpe, Dick. So often in N. T.

[v] "by talk;" *λόγῳ*. This dative is instrumental. In the parallel, Matt. 22 : 15, *ἐν λόγῳ* is rendered (E. V.) "in *his* talk." See Rob. (*λόγος*.) No supplements are necessary with this word, in the passage before us. Fritzsche remarks: "Beza optionem fecit explicandi aut *ut eam suo insidiantium sermone venarentur* aut *ut eum ipsius* (i. e. Jesu) *responso circumvenirent*. At tertia interpretatio unice vera est: ut eum circumvenirent colloquio."

[w] "when they came;" *ἐλθόντες*. Thomson. See ch. 1 : 38, note. This word is rendered either by a participle or an *active intransitive* verb, in the versions of Kend., Wesley, Wakefield, Campbell, De Wette, Belg. The Vulg. has "venièntes;" Eras. and Beza, "venissent."

[x] "Teacher." See ch. 4 : 38, note.

[y] "no one;" *οὐδενός*. See ch. 2 : 22, note.

[z] "Why do ye try me?" *Τί με πειράζετε;* See ch. 1 : 13, note. Wakef., "Why are ye trying me?" So Thom.

KING JAMES' VERSION.

he saith unto them, Whose *is* this image and superscription? And they said unto him, Cesar's.

17 And Jesus answering, said unto them, Render to Cesar the things that are Cesar's, and to God the things that are God's. And they marvelled at him.

18 Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now, there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her,

GREEK TEXT.

Καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; Οἱ δὲ εἶπον αὐτῷ, Καίσαρος. 17 *Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἀπόδοτε τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. Καὶ ἐθαύμασαν ἐπ' αὐτῷ.* 18 *Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτὸν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι· καὶ ἐπηρώτησαν αὐτὸν, λέγοντες,* 19 *Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν, ὅτι ἐάν τινος ἀδελφὸς ἀποθάνῃ, καὶ καταλίπῃ γυναῖκα, καὶ τέκνα μὴ ἀφῇ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ·* 20 *ἑπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβε γυναῖκα, καὶ ἀποθνήσκων οὐκ ἀφῆκε σπέρμα·* 21 *καὶ ὁ δεύτερος ἔλαβεν αὐτήν,*

REVISED VERSION.

to them, [a]Whose image and in-
scription is this? And they said
to him, Cesar's. And Jesus an- 17
swering, said to them, Render
to Cesar the things which are
Cesar's, and to God the things
which are God's. And [b]they
wondered at him. And there 18
come to him [c]Sadducees, who
say there is no resurrection;
and they asked him, saying,
[d]Teacher, [e]Moses wrote *this* for 19
us, If a man's brother [f]should
die, and leave [g]a wife behind
him, and leave no children, that
his brother should take his wife
and raise up [h]offspring [i]for his
brother. [j]There were seven 20
brethren; and the first took a
wife, and dying left no [k]off-
spring. And the second took 21

[a] "Whose image and inscription *is* this?" This is the natural order of the words in our language. So Thomson. *Ἐπιγραφή* is rendered "inscription," as signifying words engraved, stamped, or written *on* any substance. Webster. So Kendrick, Wesley, Wakef., Campbell, Sharpe, Dick., Thom., Pechy, Rob.

[b] "they wondered;" *ἐθαύμασαν*. Kend., Wakef., Campbell. See ch. 5 : 20, note.

[c] "Sadducees;" *Σαδδουκαῖοι*. The article of the E. V. is superfluous. It is not used by Pechy, Sharpe, Campbell, Thom. No article in De Wette.

[d] "Teacher." See ch. 4 : 38, note.

[e] "Moses wrote *this* for us;" *Μωσῆς ἔγραψεν ἡμῖν*. This sentence is elliptical. In ch. 10 : 5, the ellipsis is supplied, (*Μωσῆς*—) *ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην*. Rob. (*γράφω*) remarks: "*Γράφειν ἐντολήν τινι, to write a commandment to* or *for* any one—with *ἐντολήν* implied Mark 12 : 19, Luke 20 : 28." Bretschneider, "*literis præcipio, præscribo τινί.*" The pronoun *this* has been employed as *the supplement*, instead of the entire phrase "*this commandment*," as the reader's mind naturally refers it to the language of the precept, which follows. It is desirable to aim at conciseness, whenever a supplement is employed. *Ἡμῖν* is the *dativus commodi*, and is properly rendered by "for us." So Thom.

[f] "should die." This form of the verb accords with our present *usus loquendi*.

[g] "a wife;" *γυναῖκα*. There is no good reason for deviating from the text and inserting "*his*." Pechy, Kendrick, Wakef., Sharpe, Campbell, Dick., Thom., all have "a wife." De Wette, "*ein Weib;*" S. Fr., "une femme;" Belg., "een wijf;" Iber., "(dejare) muger."

[h] "offspring;" *σπέρμα*. Kend. Castalio, "prolem;" S. Fr., "postérité;" Rob., "by metonomy *children, offspring;*" Bretschneider, "*proles.*" "Offspring" is employed in the E. V., e. g., Job 21 : 8. Isa. 44 : 3; 61 : 9.

[i] "for his brother;" *τῷ ἀδελφῷ αὐτοῦ*. Thomson. These children were regarded as the offspring of the deceased brother. It is a *dativus commodi*. "For" is more accurate than "to." See Deut. 25 : 5–10.

[j] "Now," which occurs in the E. V., is dropped as superfluous. There being nothing in the text, nor any *exigentia loci*, which demands it. The parallel, Matt. 22 : 25, has *δὲ*, and Luke 20 : 29, *οὖν*, which may be represented by "now," as *a continuative*. But we are not warranted in giving to the Evangelists an *appearance* of greater harmony than that presented by the inspired text. Tyndale and Cranmer, "There were," etc. The Geneva introduced the supplement "therefore," which was taken from the "ergo" of the Vulgate. Erasmus, Castal., "Septem fratres fuerunt;" Mont., "Septem fratres erant;" Iber, "Habia siete hermanos," etc. The reading of the Elzevir, *ἑπτὰ οὖν*, which is of no authority, may explain the rendering quoted from the Vulgate. See Tischend. (*in loco*) "Now" is dropped by Wesley, Sharpe, Pechy.

[k] "offspring." See v. 19, note.

KING JAMES' VERSION.

and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering, said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

26 And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?

GREEK TEXT.

καὶ ἀπέθανε, καὶ οὐδὲ αὐτὸς ἀφῆκε σπέρμα· καὶ ὁ τρίτος ὡσαύτως· 22 *καὶ ἔλαβον αὐτὴν οἱ ἑπτὰ, καὶ οὐκ ἀφῆκαν σπέρμα. ἐσχάτη πάντων ἀπέθανε καὶ ἡ γυνή.* 23 *ἐν τῇ οὖν ἀναστάσει, ὅταν ἀναστῶσι, τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα.* 24 *Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ διὰ τοῦτο πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ;* 25 *ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν, οὔτε γαμίσκονται, ἀλλ' εἰσὶν ὡς ἄγγελοι οἱ ἐν τοῖς οὐρανοῖς.* 26 *περὶ δὲ τῶν νεκρῶν, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μοσέως, ἐπὶ τῆς βάτου, ὡς εἶπεν αὐτῷ ὁ Θεὸς, λέγων, Ἐγὼ ὁ Θεὸς Ἀβραὰμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰα-*

REVISED VERSION.

her, and died, neither left he
any [l]offspring: and the third
likewise. And the seven [m]took 22
her, and left no offspring: last
of all, the woman died also. In 23
the resurrection therefore, when
they rise, [n]to which of them
will she be a wife? for the
seven had her [o]for a wife. And 24
Jesus answering, said to them,
Do ye not therefore err, because
ye know not the scriptures, nor
the power of God? For when 25
they shall rise from the dead,
they neither marry, nor are
given in marriage; but are
[p]like [q]*the* angels, who are [r]in
the heavens. But as to the 26
dead, that they rise; have ye
not read in the book of Moses—
[s]at the bush—how God spoke
to him, saying, I *am* the God of
Abraham, and the God of Isaac,
and the God of Jacob? He is 27

[l] "offspring." See v. 19, note.

[m] "took;" *ἔλαβον.* So in v. 19, 20, 21. Wesley, Pechy, Sharpe. S. Fr., "les sept la prirent;" De Wette, "es nahmen sie die sieben;" Belg., "de zeven namen dezelve;" Iber., "los siete la tuvieron." "Had" originated with Tyndale.

[n] "to which of them will she be a wife?" *τίνος αὐτῶν ἔσται γυνή;* The E. V. here is a solecism. Our idiom requires the above rendering. It presents the thought of the text. As an alternative rendering, "of which of them will she be wife?" Still, I regard this as *harsh.* It is the reading of S. Fr., De Sacy, and De Wette. Montanus, Beza, Castal., "cujus eorum uxor?" Span. and Iber., "de cuál ellos será muger?" Syriac, ܠܐܝܢܐ ܡܢܗܘܢ ܬܗܘܐ ܐܢܬܬܐ (*literally*, "of which of them will she be wife?").

[o] "for a wife;" *γυναῖκα.* S. Fr., pour femme;" Span., "por muger;" De Wette, "zum Weibe." "For" is adopted rather than "as" (Kend.), as familiar and more *euphonous.*

[p] "like;" *ὡς.* Rob. So (E. V.) Matt. 6 : 29; 28 : 3. Mark 4 : 31. Acts 8 : 32, etc. By using "like," we are freed from that *hissing sound,* which occurs so frequently in our language.

[q] "angels." As the Greek noun is *anarthrous,* the article of E. V. is *italicized,* as a supplement. So Wakef.

[r] "in the heavens." See ch. 1 : 11, note. Vulg., Eras., Beza, Castalio, "in cœlis;" S. Fr., "dans les cieux;" Iber., "los cielos;" Belg., "Hemelen."

[s] "—at the bush—." All later critics regard the phrase *ἐπὶ τῆς βάτου* as a reference to the section, Exod. 3 : 2, etc., where the appearance of the Lord is related. Rob. (*ἐπὶ*), "*on* or *in* the section of the bush." Fritz., "Est enim *ἐπὶ* sic pervagato usu *de loco* dictum *bey* dem Dornbusche, quo loco de rubro exponit, et citandi formula vitæ communis negligentiæ consentanea." A similar mode of citation is found in Rom. 11 : 2, *ἢ οὐκ οἴδατε ἐν Ἠλίᾳ τί λέγει ἡ γραφή;* Bloomf., (Annotat.): "The sense is this; have ye not read in the *book of Moses,* in that place, which contains the history of the bush, that God said," etc. De Wette, "in der Geschichte vom Dornbusche;" Iberian, "en el libro de Moises [donde escribe] de la zarza." This mode of citation was common among the Hebrews and Arabs. Some leading word of a section or chapter gives a name to the passage. See 2 Sam. 1 : 18, where "the bow" is the title of the lamentation of David over Saul and Jonathan (comp. v. 22, "the bow"). Thus the chapters of the Koran are named from some word or phrase, which they contain. Should it be thought that the above rendering will not be sufficiently perspicuous to common readers, then a supplement may be employed thus; "in the book of Moses *at the place concerning* the bush." The supplement "at the place" is taken from Luke 4 : 17, *εὗρε τόν τόπον οὗ ἦν γεγραμμένον.*

KING JAMES' VERSION.

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment.

31 And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself: there is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt-offerings and sacrifices.

GREEK TEXT.

κώβ; 27 Οὐκ ἔστιν ὁ Θεὸς νεκρῶν, ἀλλὰ Θεὸς ζώντων· ὑμεῖς οὖν πολὺ πλανᾶσθε.

28 Καὶ προσελθὼν εἷς τῶν γραμματέων, ἀκούσας αὐτῶν συζητούντων, εἰδὼς ὅτι καλῶς αὐτοῖς ἀπεκρίθη, ἐπηρώτησεν αὐτόν, Ποία ἐστὶ πρώτη πασῶν ἐντολή; 29 Ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ, Ὅτι πρώτη πασῶν τῶν ἐντολῶν, Ἄκουε, Ἰσραήλ· Κύριος ὁ Θεὸς ἡμῶν Κύριος εἷς ἐστι. 30 καὶ ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου. αὕτη πρώτη ἐντολή. 31 καὶ δευτέρα ὁμοία αὕτη, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. Μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστι. 32 Καὶ εἶπεν αὐτῷ ὁ γραμματεύς, Καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπας, ὅτι εἷς ἐστι Θεός, καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ. 33 καὶ τὸ ἀγαπᾷν αὐτὸν ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς συνέσεως, καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾷν τὸν πλησίον ὡς ἑαυτόν, πλεῖόν ἐστι πάντων τῶν

REVISED VERSION.

not the God of the dead [t]but of
the living: ye therefore do
greatly err. And one of the 28
scribes came, and having heard
them reasoning together, and
perceiving that he had answered them well, asked him,
Which is the first commandment of all? And Jesus an- 29
swered him, The first of all the
commandments *is*, Hear, O
Israel; The Lord our God is
one Lord: and thou shalt love 30
the Lord thy God with all thy
heart, and with all thy soul,
and with all thy mind, and with
all thy strength: this *is* the
first commandment. And [u]the 31
second, like it, *is* this, Thou
shalt love thy neighbor as thyself: there is no other commandment greater than these. And 32
the scribe said to him, Well,
Teacher, [v]thou hast spoken
[w]truly, for [x]there is One; and
there is [y]no other besides him:
and to love him with all the 33
heart, and with all the understanding, and with all the soul,
and with all the strength, and
to love [z]one's neighbor as [a]oneself, is more than [b]all the whole

[t] "but of the living;" ἀλλὰ ζώντων. Θεὸς is canceled by Griesb., Scholz, Fritz., Lachmann, Knapp, Tischendorf, Robinson (Harmony), and bracketed by Tittmann. It is not recognized by the Syriac or Vulgate. It is disregarded in the Versions of Sharpe, A. Camp., Thom., Dick., and Pechy. It is spurious.

[u] "the second, like it, *is* this;" δευτέρα ὁμοία αὕτη. Pechy. Our idiom demands an objective after "like." Instead of αὕτη, Gr., Schott, Lachm., Knapp, Fritzsche read αὐτῇ. I deem this the probable reading. In Matt. 22 : 39, we have ὁμοία αὐτῇ, which is properly rendered "like it." Iber., "segundo semejante [á, el es] este;" Beza, "secundum *illi* simile, hoc *est*."

[v] "thou hast spoken;" εἶπας. Sharpe. Bloomf. (N. T.)

[w] "truly;" ἐπ' ἀληθείας. This is a periphrasis for ἀληθῶς. Castal., "profectò." Rob. (ἐπὶ.)

[x] "There is One." Θεὸς (Text. Recept.) is rejected by Griesbach, Scholz, Lachmann, Tischend., Knapp, Titt., Fritz., Bloomf. It is not recognized by Syriac. Omitted by Wesley, A. Camp., Sharpe. Noted as spurious by De Wette.

[y] "no other;" ἄλλος—οὐκ. Wesley, Pechy, Wakef., Sharpe, Dick., Thom. "None other" is obsolete.

[z] "one's neighbor;" τὸν πλησίον. Sharpe, Pechy, Campbell.

[a] "oneself;" ἑαυτόν. Sharpe, Campbell, Pechy.

[b] "all the whole burnt-offerings;" πάντων τῶν ὁλοκαυτωμάτων. The article should not be omitted. So Wakef., Thomson. S. Fr., "tous les," etc.; Iberian, "todas las," etc.; Belg., "alle de," etc.

KING JAMES' VERSION.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question.*

35 And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

36 For David himself said by the Holy Ghost, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord, and whence is he *then* his son? And the common people heard him gladly.

38 And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and *love* salutations in the market-places,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

GREEK TEXT.

ὁλοκαυτωμάτων καὶ τῶν θυσιῶν. 34 Καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν, ὅτι νουνεχῶς ἀπεκρίθη, εἶπεν αὐτῷ, Οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ Θεοῦ. Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι.

35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγε, διδάσκων ἐν τῷ ἱερῷ, Πῶς λέγουσιν οἱ γραμματεῖς, ὅτι ὁ Χριστὸς υἱός ἐστι Δαβίδ; 36 αὐτὸς γὰρ Δαβὶδ εἶπεν ἐν τῷ Πνεύματι τῷ Ἁγίῳ, Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. 37 Αὐτὸς οὖν Δαβὶδ λέγει αὐτὸν κύριον· καὶ πόθεν υἱὸς αὐτοῦ ἐστι; Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως.

38 Καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ, Βλέπετε ἀπὸ τῶν γραμματέων, τῶν θελόντων ἐν στολαῖς περιπατεῖν, καὶ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, 39 καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δεί-

REVISED VERSION.

burnt-offerings and [c]the sacri-
fices. And when Jesus saw that 34
he answered discreetly, he said
to him, Thou art not far from
the kingdom of God. And [d]no
one durst [e]question him [f]any
further. And Jesus answered 35
and said, while he taught in the
temple, How say the scribes,
that the Anointed is the son of
David? For David himself said 36
by the [g]Holy Spirit, The Lord
said to my Lord, Sit thou at my
right hand, till I make thine
enemies thy footstool. David 37
therefore himself calleth him
Lord, and [h]how [i]*then* is he his
son? And the great [j]crowd
heard him gladly. And he said 38
to them [k]in his teaching, Beware
of the scribes, who love [l]to walk
about [m]in long robes, and *love*
salutations in the market-places,
and [n]*the* [o]first seats in the syna- 39
gogues, and [p]*the* [q]first places in

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c "the sacrifices;" τῶν θυσιῶν. Wakef., Thomson. S. Fr., "toutes les victimes;" Iber., "[todos] los sacrificios;" Belg., "de slagt-offeren." See last note.

d "no one;" οὐδεὶς. Pechy, Kend., Sharpe, Dick., Wakef.

e "question;" ἐπερωτῆσαι. Kend., Sharpe, Thomson. So (E. V.) Luke 23 : 9. S. Fr., "interroger." Liddell, Greenf.

f "any further;" οὐκέτι. Pechy. Fritz., "amplius." Liddell, Rob. The thought in the text is:—that no one, *on that occasion*, ventured to question him further. But "after that" in the E. V. is ambiguous, as it may signify "*at any future time.*" This, however, would be contrary to fact. Luke 23 : 9, Ἐπηρώτα (i. e. Ἡρώδης) αὐτὸν ἐν λόγοις ἱκανοῖς.

g "Holy Spirit." See ch. 1 : 8, note.

h "how;" πόθεν. Wesley, Campbell, Dick., Wakef., Thom. Rob. (πόθεν.)

i "*then.*" This is the proper place for this word. So Thom., Campbell.

j "crowd." See ch. 2 : 4, note.

k "in his teaching;" ἐν τῇ διδαχῇ αὐτοῦ. Wesley, Kendrick, Pechy, Sharpe, Campbell, "in teaching;" Wakef., "as he was teaching;" Castalio, "inter docendum;" S. Fr., dans son enseignement;" Iber., "en su enseñanza;" De Wette, "in seiner Lehre." Rob. (*in loco*), διδαχή. See ch. 4 : 2, note. As an alternative, "when he was teaching."

l "to walk about;" περιπατεῖν. Sharpe, Dickinson, Wakef. De Wette, "welche—umherwandeln." Rob. (*in verbo.*) So (E. V.) 1 Pet. 5 : 8.

m "in long robes;" ἐν στολαῖς. Wesley, Wakefield, Sharpe, Dick., Thomson. So in the parallel, Luke 20 : 46. This word occurs eight times in the N. T., and is rendered by "robes" in six instances, in the E. V. See Rob.

n "*the.*" As πρωτοκαθεδρίας is *anarthrous*, "*the*" is italicized for the sake of greater accuracy. Our idiom demands the article here.

o "first seats;" πρωτοκαθεδρίας. Sharpe, Kend., Rob. De Wette, "erste Stühle;" S. Fr., "premiers sièges;" Campbell, "principal seats."

p "*the.*" The reason for italicizing "*the*" may be seen in note n on this verse.

q "first places;" πρωτοκλισίας. Kend. G. Fr., S. Fr., De

KING JAMES' VERSION.

40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury.

44 For all *they* did cast in of their abundance: but she of her want did cast in all that she had, *even* all her living.

GREEK TEXT.

πνοις· 40 οἱ κατεσθίοντες τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· οὗτοι λήψονται περισσότερον κρίμα.

41 Καὶ καθίσας ὁ Ἰησοῦς κατέναντι τοῦ γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον. καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά· 42 καὶ ἐλθοῦσα μία χήρα πτωχὴ ἔβαλε λεπτὰ δύο, ὅ ἐστι κοδράντης. 43 καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ, λέγει αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ὅτι ἡ χήρα αὕτη ἡ πτωχὴ πλεῖον πάντων βέβληκε τῶν βαλόντων εἰς τὸ γαζοφυλάκιον. 44 πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον· αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.

REVISED VERSION.

the feasts: who devour widows' 40
houses, and for a pretense make
long prayers; these [r]will receive [s]greater condemnation.
And Jesus sat over against the 41
treasury, and beheld how [t]the
crowd cast money into the
treasury: and many who were
rich, cast [u]*in* much. And there 42
came [v]a poor widow, and [w]she
cast *in* two mites, which make
a farthing. And he called his 43
disciples to *him*, and saith to
them, Truly I say to you, that
this poor widow hath cast *in*
more than all those, who have
cast into the treasury. For 44
they all cast *in* [x]out of their
abundance: but she out of her
poverty cast *in* all that she had,
even her [y]whole living.

CHAP. XIII.

AND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones, and what buildings *are here!*

CHAP. XIII.

ΚΑΙ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει αὐτῷ εἷς τῶν μαθητῶν αὐτοῦ, Διδάσκαλε, ἴδε, ποταποὶ λίθοι καὶ ποταπαὶ οἰκο-

CHAP. XIII.

AND as he went out of the 1
temple, one of his disciples
saith to him, Teacher, see, [a]what
stones, and what [b]buildings!

Sacy, "les premières places;" De Wette, "erste Plätze." This word refers to the middle place in the *triclinium* or table-seat. See Rob.

[r] "will receive." Sharpe, Wakef.

[s] "greater condemnation;" περισσότερον κρίμα. Kend., Q. So (E. V.) Luke 23 : 40. 1 Cor. 11 : 34. 1 Tim. 3 : 6. The word obviously signifies a *sentence* which is to be followed by punishment. Rob. (κρίμα.) As an alternative, the idiomatic phrase, "a heavier judgment."

[t] "the crowd." See ch. 2 : 4, note.

[u] "*in*." This word is really a supplement, and should be italicized. So in the next member of the sentence. These passages are elliptical; εἰς τὸ γαζοφυλακίον being understood.

[v] "a poor widow;" μία χήρα. Wiclif, Wesley, Campbell, Thomson. Εἷς sometimes has the force of our article *a, an*, as Matt. 21 : 19, συκῆν μίαν. Jas. 4 : 13. In this respect, it is like the Hebrew אֶחָד. The Syriac ܐܪܡܠܬܐ ܚܕܐ is rendered by Murdock, "a poor widow." The *appropriate* form for "a certain," would be μία τις. Thus, in Mark 14 : 51, εἷς τις νεανίσκος, "a certain young man." However, the pronoun τις is sometimes omitted, and then εἷς may still have the force of "a certain one." Stuart's Gram. (2nd Ed.), § 89, note 1.

[w] "she cast;" ἔβαλε. Pechy, Wesley. So in v. 41, βάλλει and ἔβαλλον. The rendering of the verb should be uniform in these cases, as it is in Wakef., Eras., Castal., Belg., De Wette, S. Fr., Iber. See v. 41, note.

[x] "out of;" ἐκ. Wakef., Sharpe, Campbell, Rob.

[y] "whole living;" ὅλον τὸν βίον. Pechy. The more exact rendering of ὅλον is appropriate here, especially as πάντα ("all") precedes it. So Vulg., Beza, "omnia—totum;" Eras., "omnia—totam." See Liddell, Rob., and Bretsch., articles πᾶς and ὅλος. Often rendered "whole" in E. V.

[a] "what stones;" ποταποὶ λίθοι. Kendrick, Pechy, Sharpe, Dick., Wakef., Tyndale, Cranmer, Geneva. De Wette, "welche Steine;" Iber., "qué piedras." So ποταπαὶ οἰκοδομαί in the next clause is rendered "what buildings!"—In constructions like this (in English), "what" is equivalent to "what kind of," "what sort of." "What" has thus the force of *qualis*. Thus, Numb. 13 : 18, "See the land what it *is*," i. e., "what kind of land there is."

[b] "buildings;" οἰκοδομαί. The sentence is exclamatory. No

KING JAMES' VERSION.

2 And Jesus answering, said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives, over against the temple, Peter, and James, and John, and Andrew, asked him privately,

4 Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

5 And Jesus answering them, began to say, Take heed lest any *man* deceive you:

6 For many shall come in my name, saying, I am *Christ;* and shall deceive many.

7 And when ye shall hear of wars, and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall* not *be* yet.

8 For nation shall rise against nation, and kingdom against king-

GREEK TEXT.

δομαί. 2 Καὶ ὁ Ἰησοῦς ἀποκρι-
θεὶς εἶπεν αὐτῷ, Βλέπεις ταύτας
τὰς μεγάλας οἰκοδομάς; οὐ μὴ
ἀφεθῇ λίθος ἐπὶ λίθῳ, ὃς οὐ μὴ
καταλυθῇ. 3 Καὶ καθημένου αὐ-
τοῦ εἰς τὸ ὄρος τῶν Ἐλαιῶν κατ-
έναντι τοῦ ἱεροῦ, ἐπηρώτων αὐ-
τὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκω-
βος καὶ Ἰωάννης καὶ Ἀνδρέας,
4 Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται;
καὶ τί τὸ σημεῖον ὅταν μέλλῃ
πάντα ταῦτα συντελεῖσθαι; 5 Ὁ
δὲ Ἰησοῦς ἀποκριθεὶς αὐτοῖς ἤρ-
ξατο λέγειν, Βλέπετε μή τις
ὑμᾶς πλανήσῃ. 6 πολλοὶ γὰρ
ἐλεύσονται ἐπὶ τῷ ὀνόματί μου,
λέγοντες, Ὅτι ἐγώ εἰμι· καὶ
πολλοὺς πλανήσουσιν. 7 ὅταν
δὲ ἀκούσητε πολέμους καὶ ἀκοὰς
πολέμων, μὴ θροεῖσθε· δεῖ γὰρ
γενέσθαι· ἀλλ' οὔπω τὸ τέλος.
8 Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθ-
νος, καὶ βασιλεία ἐπὶ βασιλείαν·

REVISED VERSION.

And Jesus answering said to 2
him, Seest thou these great
buildings? there [c]will not be
left one stone on another,
which will not be thrown down.
And as he sat on the mount of 3
Olives, over against the temple,
Peter, and James, and John, and
Andrew asked him privately,
Tell us, when will these things 4
be? and what [d]*will be* the sign
when all these things are [e]about
to be fulfilled? And Jesus an- 5
swering them began to say,
Take heed lest [f]any one [g]should
deceive you. For many [h]will 6
come in my name, saying, [i]I am
he, and [j]will deceive many.
And when ye shall hear of 7
wars, and rumors of wars, [k]be
not troubled, for [l]*these things*
[m]must come to pass; but the
end [n]*is* not yet. For nation 8
will rise against nation, and
kingdom against kingdom: and

supplement is necessary. Kend., Wesley, Sharpe, Thom., Wiclif, Vulg., Eras., Castal., S. Fr., Iber., Ital. The supplement of the E. V. originated in that of Beza, "*ista sint.*" Tyndale rendered this by "*are here.*"

[c] "will." So Pechy, Kend., Sharpe, Wakef., Dick., Campbell.

[d] "*will be.*" Campbell, Dick., Thom., Sharpe. Present usage demands "will" rather than "shall."

[e] "about to be fulfilled?" μέλλῃ—συντελεῖσθαι; Although in many cases μέλλω, with the infinitive of another verb, gives that verb the sense of the simple future; it seems here to have its radical signification, "about to do" or "be." So Kendrick. Rob., μέλλω. Beza, "quando futurum est ut hæc omnia finem habeant;" Castalio, "quod signum significabit hæc perficienda omnia?" Iber., "cuando todas ellas van á cumplisse?" The colloquial phrase, "are going to be fulfilled," expresses the thought exactly.

[f] "any one;" τις. Rob., Kend., Sharpe.

[g] "should deceive;" πλανήσῃ. This is more appropriate than the present subjunctive.

[h] "will come;" ἐλεύσονται. Where the language is predictive, rather than *authoritative*, "will" is the proper auxiliary. This principle is adopted through the residue of this chapter. So Kendrick, Wesley, Campbell, Dickinson, Thomson, Sharpe, Wakef.

[i] "I am *he;*" ἐγώ εἰμι. Kend., Pechy, Sharpe, Wakefield. Vulg., Mont., "Ego sum;" S. Fr., "C'est moi qui *le* suis;" Iber., "Yo soi;" De Wette, "Ich bin es." So (in language which refers to Christ) E. V., John 8 : 24, 28; 13 : 19. Though the reference is obvious, still "he" is most exact as a supplement.

[j] "will deceive." See v. 6, note.

[k] "be not troubled." The nominative "ye" is omitted, in conformity with our *usus loquendi.* So Kend., Wesley, Dick., Thom.

[l] "*these things.*" Sharpe, Pechy, Thom. This supplement is authorized by Luke 21 : 9, δεῖ γὰρ ταῦτα γενέσθαι (E. V., "these things.") Vulg., "hæc;" Castalio, "ea."

[m] "must come to pass;" δεῖ—γενέσθαι. So parallels (E. V.) Matt. 24 : 6, and Luke 21 : 9. Pechy. Vulg., Erasmus, Beza, Mont., Castal., "oportet fieri;" Belg., "moet geschieden;" De Wette, "muss geschehen."

[n] "*is* not yet;" οὔπω (τὸ τέλος). So (E. V.) Matt. 24 : 6. Wesley, Sharpe, Wakef., Kend., Pechy, Camp., Thom. Vulg., Eras., Mont., Castal., "nondum finis;" Belg., "nog en is het einde niet;" De Wette, "noch ist nicht das Ende;" Iber., "no [es] aun el fin."

KING JAMES' VERSION.

dom: and there shall be earthquakes in *divers* places, and there shall be famines, and troubles: these *are* the beginnings of sorrows.

9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And the gospel must first be published among all nations.

11 But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12 Now, the brother shall betray the brother to death, and the father the son: and children shall

GREEK TEXT.

καὶ ἔσονται σεισμοὶ κατὰ τόπους, καὶ ἔσονται λιμοὶ καὶ ταραχαί. 9 ἀρχαὶ ὠδίνων ταῦτα. Βλέπετε δὲ ὑμεῖς ἑαυτούς. παραδώσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ εἰς συναγωγὰς δαρήσεσθε, καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς· 10 καὶ εἰς πάντα τὰ ἔθνη δεῖ πρῶτον κηρυχθῆναι τὸ εὐαγγέλιον. 11 ὅταν δὲ ἀγάγωσιν ὑμᾶς παραδιδόντες, μὴ προμεριμνᾶτε τί λαλήσητε, μηδὲ μελετᾶτε· ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε· οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τὸ Ἅγιον. 12 παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσονται τέκνα

REVISED VERSION.

there will be earthquakes in
[o]various places, and there will
be famines, and [p]commotions:
these *are* the beginnings of sor-
rows. But take heed to your- 9
selves, for they will deliver
you up to councils, and ye will
be beaten in the synagogues:
and [q]ye will stand before
[r]governors and kings for my
sake, [s]for a testimony to them.
And the gospel must first be 10
published among all [t]the na-
tions. But when they shall 11
lead *you*, and deliver you up,
[u]be not anxious beforehand *as*
to what ye shall speak, [v]nor
[w]do ye meditate: but whatever
shall be given you in that hour,
that [x]speak; for it is not ye,
who speak, but the [y]Holy
Spirit. Now the brother will 12
deliver up the brother to death,
and the father the child: and

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o "*various* places;" κατὰ τόπους. Kend., Dick. "Divers" is now used only in legal phraseology.

p "commotions;" ταραχαί. Campbell, Pechy, Kend. Rob. (*in loco*), "Tropically of popular *excitement*, or *stir*, *commotion*, *tumult*." Eras., "turbationes;" Mont., Castal., Beza, "turbæ;" Fritzsche, "purturbationes;" Iber., "tumultos." I should prefer "tumults" here, but for the fact, that it is the rendering of θόρυβος, Matt. 27 : 24, Mark 5 : 38, Acts 21 : 34, and of ἀκαταστασίαι, 2 Cor. 6 : 5, and 12 : 20. In more modern phraseology, "insurrections" would be a proper rendering of ταραχαί.

q "ye will stand;" σταθήσεσθε. "The pass. 1st fut. of ἵστημι is intransitive, and is used as the middle (Rob., *in verbo*), hence its signification 'to stand.'" Bretsh., after noticing the tenses used intransitively (among which is the one before us), gives this definition, "*colloco me*, i. e., *sto*." Vulgate, "stabitis. So Matt. 12 : 26, οὐ σταθήσεται, E. V., "shall not stand;" Luke 11 : 18. In the parallel, Matt. 10 : 18, "ye shall be brought" is the rendering of ἀχθήσεσθε (properly, "ye shall be led.") So in v. 11 of this chapter, ἀγάγωσιν is rendered (E. V.) "they shall lead."

r "governors;" ἡγεμόνων. The usual rendering in the E. V. So in parallel (E. V.) Matt. 10 : 18. Pechy, Campbell, Wakef., Dick.

s "for a testimony to them;" εἰς μαρτύριον αὐτοῖς. Wesley, Pechy, Thomson, Q. S. Fr., "pour leur être en témoignage;" Iber., "para [que les deis] testimonio á ellos." So this phrase is rendered (E. V.) ch. 1 : 44. Matt. 8 : 4. Luke 5 : 14. See ch. 6 : 11, note. Vulg., Mont., Eras., "in testimonium illis;" Castalio, "sit eis testimonio;" Sharpe, "in testimony to them."

t "the nations;" τὰ ἔθνη. Pechy, Thomson. Iber., "las naciones;" Belg., "de volken."

u "be not anxious beforehand;" μὴ προμεριμνᾶτε. The verb μεριμνάω is defined by Rob. and Liddell "to be anxious," "to take anxious thought," "to be anxious about." Bretsch. (προμεριμνάω) *in loco*, "ne antea solliciti sitis;" Campbell, "have no anxiety beforehand;" Thom., "be not solicitous beforehand." The phrase, "take no thought beforehand," fails to present the thought in the text, with *exactness*, especially to common readers. Beza, "ne solliciti estote;" S. Fr., "ne vous inquietez pas d'advance."

v "nor;" μηδὲ. Kend., Pechy. Webster remarks: "In the last member of a negative sentence, *neither* is improperly used for *nor;* for *not*, in the first clause, refers only to that clause, and the second negative refers only to the second clause."

w "(nor) do ye meditate;" (μηδὲ) μελετᾶτε. Pechy, Rob. Eras., Fritzsche, "neque meditemini;" S. Fr., "ne le meditez point;" Iber., "ni [lo] mediteis." "Premeditate" is the proper rendering, not of μελετᾶτε, but of προμελετᾶν (E. V., "to meditate before") in the parallel Luke 21 : 14. The E. V. confounds these verbs.

x "speak." The nominative "ye" is superfluous. Kendrick, Sharpe.

y "Holy Spirit." See ch. 1 : 8, note.

KING JAMES' VERSION.

rise up against *their* parents, and shall cause them to be put to death.

13 And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.

14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains:

15 And let him that is on the house-top not go down into the house, neither enter *therein*, to take anything out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But wo to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 For *in* those days shall be affliction, such as was not from

GREEK TEXT.

ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς· 13 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.

14 Ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου, ἑστὸς ὅπου οὐ δεῖ· (ὁ ἀναγινώσκων νοείτω·) τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη· 15 ὁ δὲ ἐπὶ τοῦ δώματος μὴ καταβάτω εἰς τὴν οἰκίαν, μηδὲ εἰσελθέτω ἆραί τι ἐκ τῆς οἰκίας αὐτοῦ· 16 καὶ ὁ εἰς τὸν ἀγρὸν ὢν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω, ἆραι τὸ ἱμάτιον αὐτοῦ. 17 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. 18 προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος. 19 ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλίψις, οἵα οὐ γέγονε τοιαύτη

REVISED VERSION.

children will rise up [x]against
parents, and [a]cause them to be
put to death. And ye will be 13
hated [b]by [c]all for my name's
sake: but he, who shall endure
to the end, [d]he will be saved.
But when ye shall see the 14
abomination of desolation, spok-
en of by Daniel, the prophet,
standing where it ought not
(let him, [e]that readeth, under-
stand,) then let [f]those in Judea
flee to the mountains: and [g]let 15
not him, that is on the house-
top, go down into the house,
[h]nor enter [i] to take any thing
out of his house: and [j]let not 16
him, that is in the field, return
back [k]to take his garment.
But woe to those who are with 17
child, and to those [l]who suckle
in those days! [m]But [n]pray that 18
your flight be not in the winter.
For in those days there will be 19
affliction, such as [o]hath not

[x] "against parents;" ἐπὶ γονεῖς. The supplement "*their*" (from Tyndale) is superfluous. No supplement in Wakefield, Sharpe, Pechy. "Their" seems to have originated in the Syriac ܠܐܒܗܝܗܘܢ (parentes suos).

[a] "cause them to be put to death;" θανατώσουσιν. As this verb is connected to (ἐπαναστήσονται) "will rise up against," the auxiliary "will" should not be repeated. So Sharpe, Pechy, Wesley, Wakef.

[b] "by;" ὑπό. Kend., Pechy, Dick., Sharpe, Thom.

[c] "all;" πάντων. Sharpe, Pechy, Kend., Thom., Dickinson, Wakef. G. Fr. and S. Fr., "tous;" Span. and Iber., "todos;" Belg., "alle;" De Wette, "von allen."

[d] "he will be saved;" οὗτος σωθήσεται. Kendrick, Sharpe, Wesley. Οὗτος is frequently rendered by "he" in the E. V., as in Matt. 13 : 22, 23. Luke 1 : 32; 20 : 28, 30. John 4 : 47, etc. It corresponds with present usage, while "the same" is obsolete.

[e] "that readeth." This verb, with its relative, standing in the middle of a sentence, should be separated from the sentence by commas. So Wakef., Dick.

[f] "those in Judea;" οἱ ἐν τῇ Ἰουδαίᾳ. Kendrick, Pechy, Camp. "That be" is superfluous.

[g] "let not him that is," etc. This order, which accords with our usual *usus loquendi*, is that of Sharpe, Wesley, Thomson, Dick.

[h] "nor." See v. 11, note.

[i] "*therein*," the *supplement* of the E. V., is useless after "enter." This verb is the exact equivalent of εἰσελθέτω, "go in." The mind readily supplies "house," from the preceding clause. No supplement employed by Wakefield, Dick., Pechy, S. Fr., Iber., Eras., Beza.

[j] "let not him that is," etc. Pechy, Thom. See v. 15, note.

[k] "to take;" ἆραι. Kend., Pechy. So this verb is rendered (E. V.) in the first clause of this passage. It is rendered *uniformly*, in both instances, by De Wette, S. Fr., Vulg., Erasmus, Beza, Castal., Belg., Ital., Span., Iber. "For to take" is a violation of grammatical propriety.

[l] "who suckle;" ταῖς θηλαζούσαις. Robinson, θηλάζω, "*to suckle*," "*give suck*." So Liddell. "To give suck" is entirely obsolete.

[m] "But;" Δὲ. So parallel, Matt 24 : 20.

[n] "pray;" προσεύχεσθε. Kend., Pechy, Camp., Wakefield, Dick. De Wette, "Betet." "Ye" is omitted, in conformity with the text. Our usage is like that of the Greek, with an imperative where there is no *emphasis*.

[o] "hath not been;" οὐ γέγονε. Pechy, Sharpe, Kendrick,

KING JAMES' VERSION.

the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

21 And then, if any man shall say to you, Lo, here *is* Christ; or lo, *he is* there; believe *him* not.

22 For false Christs, and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the

GREEK TEXT.

ἀπ' ἀρχῆς κτίσεως ἧς ἔκτισεν ὁ
Θεὸς, ἕως τοῦ νῦν, καὶ οὐ μὴ γέ-
νηται. 20 καὶ εἰ μὴ Κύριος ἐκο-
λόβωσε τὰς ἡμέρας, οὐκ ἂν ἐσώ-
θη πᾶσα σάρξ· ἀλλὰ διὰ τοὺς
ἐκλεκτοὺς οὓς ἐξελέξατο, ἐκολό-
βωσε τὰς ἡμέρας. 21 Καὶ τότε
ἐάν τις ὑμῖν εἴπῃ, Ἰδοὺ, ὧδε ὁ
Χριστὸς, ἢ ἰδοὺ, ἐκεῖ, μὴ πι-
στεύσητε. 22 ἐγερθήσονται γὰρ
ψευδόχριστοι καὶ ψευδοπροφῆ-
ται, καὶ δώσουσι σημεῖα καὶ τέ-
ρατα, πρὸς τὸ ἀποπλανᾶν, εἰ
δυνατὸν, καὶ τοὺς ἐκλεκτούς.
23 ὑμεῖς δὲ βλέπετε· ἰδοὺ, προεί-
ρηκα ὑμῖν πάντα. 24 Ἀλλ' ἐν
ἐκείναις ταῖς ἡμέραις, μετὰ τὴν
θλίψιν ἐκείνην, ὁ ἥλιος σκοτι-
σθήσεται, καὶ ἡ σελήνη οὐ δώ-
σει τὸ φέγγος αὐτῆς, 25 καὶ οἱ
ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκ-
πίπτοντες, καὶ αἱ δυνάμεις αἱ
ἐν τοῖς οὐρανοῖς σαλευθήσονται.
26 καὶ τότε ὄψονται τὸν υἱὸν τοῦ

REVISED VERSION.

been from the beginning of the
creation, which God created,
[p]till now, [q]nor ever will be.
And [r]except the Lord had 20
shortened [s]the days, no flesh
[t]would be saved: but for the
sake of the elect, whom he hath
chosen, he hath shortened the
days. And then if [u]any one 21
shall say to you, [v]Behold, here
is [w]the Anointed, or, Behold, *he*
is there: believe [x]*it* not. For 22
[y]false anointed ones, and false
prophets will rise, [z]and show
signs and wonders, to seduce,
[a]if possible, even the elect. But 23
take ye heed: behold, I have
foretold you all things. But in 24
those days, after that [b]affliction,
the sun will be darkened, and
the moon will not give her
light, and the stars of heaven 25
will fall, and the powers that
are [c]in the heavens will be
shaken. And then they will 26

Wakef., Campbell. S. Fr., "il n'y en a point eu." The perfect should have its usual force here.

p "till now;" ἕως τοῦ νῦν. Sharpe, Pechy. Belg., "nu toe;" De Wette, "bis jetzt;" Iber., "hasta ahora;" Dan., "indtil nu."

q "nor ever;" καὶ οὐ μὴ. Wakefield. In the parallel, Matt. 24 : 21, οὐδ' οὐ μὴ is rendered in E. V., "no, nor ever." In the passage before us, καὶ is properly translated as a negative connective (see Rob., καὶ), while οὐ μὴ following it, has the emphatic force of "at all," "by any means," or "ever." De Wette, "und ferner nicht seyn wird." "Neither" does not present the emphatic negative of the text. Dick., "nor will ever occur;" Campbell, "nor—ever."

r "that," after "except," is superfluous. Omitted by Wesley, Kend., Sharpe.

s "the days;" τὰς ἡμέρας. The article is unnecessarily changed to a pronoun in the E. V. It should be retained, and rendered "the," as at the end of the verse, where τὰς ἡμέρας is repeated. So Pechy, Sharpe. De Wette, "die Tage;" Belg., "de dagen;" Iber., "los dias." There are very few instances where the article can be translated by the demonstrative; and nothing but *perspicuity* will permit this license.

t "would be saved;" ἂν ἐσώθη. Kend., Sharpe, Pechy.

u "any one;" τις. Wakef., Kend., Dick., Sharpe. Vulg. Eras., Beza, Castal., "(si) quis."

v "Behold;" Ἰδοὺ. Rob., Dickinson, Pechy. "Lo" is now restricted to poetry.

w "the Anointed." See ch. 8 : 29, note.

x "*it.*" This is the *supplement* in parallel, Matt. 24 : 23. So Wesley, Pechy, Campbell, Dick.

y "false anointed ones;" ψευδόχριστοι. See ch. 8 : 29, note The phrase "anointed ones" occurs (E. V.) Zech. 4 : 14.

z "and show." As "show" is coupled to "will arise," it is unnecessary to repeat the auxiliary. The cases where, in these constructions, the auxiliary is demanded, are *emphatic*. Pechy and Thom. omit the auxiliary.

a "if possible;" εἰ δυνατὸν. Wesley, Kend., Dick., Sharpe, Campbell.

b "affliction;" θλίψιν. So (E. V.) ch. 4 : 17; 13 : 19. Acts 7 : 10, etc. Wakef., Kend., Campbell. "Tribulation" is, to say the least, obsolescent.

c "in the heavens;" ἐν τοῖς οὐρανοῖς. Wesley, Thomson, Pechy, Sharpe. G. Fr. and S. Fr., "dans les cieux;" Iber., "en los cielos." See ch. 1 : 11, note.

KING JAMES' VERSION.

Son of man coming in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away.

32 But of that day and *that*

GREEK TEXT.

ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης.
27 καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ, καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ.
28 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν αὐτῆς ἤδη ὁ κλάδος ἁπαλὸς γένηται, καὶ ἐκφυῇ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν·
29 οὕτω καὶ ὑμεῖς, ὅταν ταῦτα ἴδητε γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις.
30 Ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, μέχρις οὗ πάντα ταῦτα γένηται.
31 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται· οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.
32 Περὶ δὲ τῆς ἡμέρας ἐκείνης

REVISED VERSION.

see the Son of man coming [d]in
clouds with great power and
glory. And then he will send 27
forth his angels, and gather to-
gether his elect from the four
winds, [e]from the end of earth
[f]to the end of heaven. Now 28
learn [g]the parable of the fig-
tree: When [h]its branch [i]now
[j]becometh tender, and [k]putteth
forth [l]the leaves, ye know that
[m]the summer is near: so also, 29
when ye shall see these things
[n]coming to pass, know that
[p]*he* is [q]near [r]at the doors.
[s]Truly I say to you, that this 30
generation will not pass away,
till all these things [t]shall have
come to pass. Heaven and earth 31
will pass away: but my words
will not pass away. But [u]con- 32

[d] "in clouds;" ἐν νεφέλαις. Sharpe, Pechy, Thomson. De Wette, "in Wolken." The article of the E. V. is not authorized by the text.

[e] "from the end of the earth;" ἀπ' ἄκρου γῆς. Wakefield, Pechy, Rob. "Uttermost" is obsolete. Alternative rendering, "from the extremity," etc. Kend.

[f] "to the end of heaven;" ἕως ἄκρου οὐρανοῦ. Alternative, "the extremity," etc.

[g] "the parable;" τὴν παραβολήν. Sharpe. De Wette, "das Gleichniss;" S. Fr., "cette parabole;" Belgic, "deze gelijknisse;" Wakef., "the comparison." The article should not be omitted, as has been done in the E. V. Iber., "el simil."

[h] "its;" αὐτῆς. Pechy, Kend., Wesley, Camp., Dick., Thom. Our *usus loquendi* demands the neuter gender.

[i] "now;" ἤδη. So (E. V.) Matt. 3 : 10. Mark 4 : 37; 11 : 11, etc. Kend., Wesley, Wakef., Wiclif, Geneva, Liddell, Rob.

[j] "becometh;" γένηται. Campbell, Thom., Pechy. S. Fr., "ses rameaux deviennent." The radical sense of the verb (*fieri*,) is appropriate.

[k] "putteth forth." Ἐκφυῇ in the Text. Recept. is 2nd aorist subj. In this tense, the verb is intransitive, so that the rendering would be, "the leaves put forth." I do not change the rendering of the E. V., because the true reading is ἐκφύῃ, present subj., in which the verb is transitive. So Scholz, Knapp, Tittm., Lach., Tisch., Theile, Rob. (Harmony) read ἐκφύῃ. So Text. Recept., Matt. 24 : 32. Beza, "germinat folia;" Erasmus, "produxerit folia." See Rob., ἐκφύω. Liddell. Buttm., §114, φύω.

[l] "the;" τά. Wakef., Sharpe, Pechy. Iber., "las (hojas);" De Wette, "die." Alternative rendering, "its." The article often being = the possessive pronoun.

[m] "the summer;" τὸ θέρος. Pechy, Campbell, Thomson, Wakef. De Wette, "der Sommer;" Iber., "el estio;" S. Fr., "l'été."

[n] "coming to pass;" γινόμενα. Wakefield, Pechy, Thom., Scholef. The participial construction is also adopted by Sharpe.

[p] "*he*." Wesley, Kend., Pechy, Wakef., Campbell. Beza, "*illum*;" Iber., "*el Hijo del Hombre*." That this is the proper supplement, seems clear from vv. 21, 26.

[q] "near;" ἐγγύς. So v. 28. Parallel, Matt. 24 : 33. Pechy, Kend., Campbell. This word is preferable—*euphoniæ gratia*.

[r] The supplement "*even*" is unnecessary. It has been omitted by Kend., Pechy. Nothing corresponding to it is found in De Wette, Belg., Iber., S. Fr., Span., Vulg., Eras. "Even" was introduced by Tyndale.

[s] "Truly." See ch. 3 : 28, note.

[t] "shall have come to pass; "γένηται. Scholef., Green (Gr.), p. 318. This verb is used in the sense of "take place," "occur." Beza, "factæ sunt;" Castal., "fient;" S. Fr., "arrivent." "Come to pass" is an ordinary rendering of this verb, in the E. V. "Shall have" is inserted, as the reference to the future is obvious.

[u] "concerning;" περὶ (with genit.) Kend., Thom. Rob.,

KING JAMES' VERSION.

hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is.

34 *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work; and commanded the porter to watch.

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning:

36 Lest coming suddenly, he find you sleeping.

37 And what I say unto you, I say unto all, Watch.

GREEK TEXT.

καὶ τῆς ὥρας, οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι οἱ ἐν οὐρανῷ, οὐδὲ ὁ υἱὸς, εἰ μὴ ὁ πατήρ.

33 Βλέπετε, ἀγρυπνεῖτε καὶ προσεύχεσθε· οὐκ οἴδατε γὰρ πότε ὁ καιρός ἐστιν. 34 ὡς ἄνθρωπος ἀπόδημος ἀφεὶς τὴν οἰκίαν αὐτοῦ, καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, καὶ ἑκάστῳ τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ. 35 γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ὀψὲ, ἢ μεσονυκτίου, ἢ ἀλεκτοροφωνίας, ἢ πρωΐ· 36 μὴ ἐλθὼν ἐξαίφνης εὕρῃ ὑμᾶς καθεύδοντας. 37 ἃ δὲ ὑμῖν λέγω, πᾶσι λέγω, Γρηγορεῖτε.

REVISED VERSION.

cerning that day [v]or [w]hour knoweth [x]no one, [y]not even the angels, who are in heaven, [z]nor the Son, [a]but the Father *only*.
[b]Take heed, watch and pray: 33
for ye know not when the time
is. [c]As a man [d]going abroad, 34
who left his house, and gave authority to his servants, and [e]to each his work; and commanded the porter to watch.
[f]Watch therefore: for ye know 35
not when the master of the house cometh, at evening, or at midnight, or [g]at cock-crowing,
or in the morning: lest coming 36
suddenly, he [h]should find you
sleeping. And what I say to 37
you, I say to all, Watch.

περὶ (cum genit.), "περὶ cum genit. is used only tropically, *about, concerning, respecting*."

[v] "or." Instead of καὶ of the Text. Recept., Knapp, Tittm., Lachm., Scholz, Tischendorf, Rob. (Harmony), Fritz., Bloomfield (N. T.) have ἤ. Bloomfield says: "This (for the common reading καὶ) is found in the most ancient MSS., Versions, and Fathers, and is received by almost every Editor, from Wetstein to Scholz. Compare Acts 1 : 7, Οὐχ ὑμῶν ἐστι γνῶναι χρόνους ἢ καιροὺς. Wesley, Sharpe, Dick., Campbell have "or." Vulg., "vel;" De Wette, "oder."

[w] "hour." The supplement "that" is unnecessary before "hour." It has been dropped by Wakef., Sharpe, Pechy, Cran., Geneva. Nothing corresponding to it is found in Iber., Vulg., Mont., Eras., Beza, Castalio.

[x] "no one;" οὐδεὶς. Wesley, Kend., Wakef., Dick., Sharpe. Iberian, "nadie;" S. Fr., "nul;" Belgic, "niemand;" Italian, "niuno;" Dan., "Ingen."

[y] "not even;" οὐδὲ. Wakef., Dickinson, Kend. Iber., "ne aun;" De Wette, "auch nicht;" Erasmus, Beza, Castal., "ne—quidam." Rob., οὐδὲ, "specially, *not even, not so much as*."

[z] "nor, οὐδὲ. Robinson, "In a continued negative, at the beginning of a subsequent clause, "nor." So Sharpe, Pechy, Thom., Kend., Wakef. See v. 11, note.

[a] "but the Father *only*;" εἰ μὴ ὁ πατήρ. The supplement "only" is taken from Matt. 24 : 37, εἰ μὴ ὁ πατήρ μου μόνος. The sentence is incomplete and harsh, without it. So Wakef., Tyndale, Cran., Geneva. De Wette, "sondern nur der Vater;" Luther, "sondern allein der Vater;" Castalio, "sed tantùm Pater;" Eras., "sed solus Pater;" S. Fr., "mais le Père seul;" G. Fr., "mais *mon* Père *seul*;" Iber., "sino el Padre [solo]."

[b] "Take heed;" Βλέπετε. The nominative is unnecessarily expressed in the E. V. We write it, as the Greeks did, only for the sake of emphasis. Omitted by Kend., Wesley, Pechy, Dick., Wakef., Camp., Thom., Tyndale, Cranmer, Geneva.

[c] "As a man," etc. The large supplement, "*For the Son of man is*," does not seem to be necessary. The mind of the reader supplies the thought from the context, i. e., "the departure of the Son of man, the duties enjoined on his servants, and his return at an unexpected time, are like the departure and return of the master of a family," etc. No supplement is employed by Pechy, Kend., Sharpe, Camp., Belg., Luther, De Wette, Span., S. Fr., Tyndale, Cranmer. The supplement was copied by the E. V. from Tyndale. It originated with Beza, "*Nam filius hominis ita est* ut," etc. Eras. and Castalio have no supplement. Should it be deemed important to insert any thing, I suggest, "*It is* as *when* a man," etc. "It is" would be naturally referred to *all* the circumstances noticed by the Saviour.

[d] "going abroad;" ἀπόδημος. Kend., Rob., Liddell. This idiomatic phrase corresponds accurately with ἀπόδημος. Bretschneider, "*peregre abiturus*;" G. Fr., "allant dehors;" Syriac, ܕܫܢܐ (who went abroad); Heb. N. T., אֲשֶׁר נָסַע (who went forth).

[e] "to each;" ἑκάστῳ. Kendrick, Pechy, Wesley, Wakefield, Dick.

[f] "Watch." For the omission of "ye," see v. 33, note.

[g] "at cock-crowing;" ἀλεκτοροφωνίας. As this word is *anarthrous*, I do not insert an article. Our *usus loquendi* demands one before "morning."

[h] "should find;" εὕρῃ. "Should" is inserted in conformity with our *usus loquendi*.

KING JAMES' VERSION.

CHAP. XIV.

AFTER two days was *the feast of* the passover, and of unleavened bread: and the chief priests, and the scribes, sought how they might take him by craft, and put *him* to death.

2 But they said, Not on the feast-*day*, lest there be an uproar of the people.

3 And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster-box of ointment of spikenard, very precious; and she brake the box, and poured *it* on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her

GREEK TEXT.

CHAP. XIV.

ἮΝ δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας· καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν· [2] ἔλεγον δὲ, Μὴ ἐν τῇ ἑορτῇ, μήποτε θόρυβος ἔσται τοῦ λαοῦ. [3] Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ, ἦλθε γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς· καὶ συντρίψασα τὸ ἀλάβαστρον, κατέχεεν αὐτοῦ κατὰ τῆς κεφαλῆς. [4] ἦσαν δέ τινες ἀγανακτοῦντες πρὸς ἑαυτοὺς, καὶ λέγοντες, Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν; [5] ἠδύνατο γὰρ τοῦτο πραθῆναι ἐπάνω τριακοσίων δηναρίων, καὶ δοθῆναι τοῖς πτωχοῖς· καὶ ἐνεβριμῶντο αὐτῇ. [6] Ὁ δὲ Ἰησοῦς εἶπεν, Ἄφετε

REVISED VERSION.

CHAP. XIV.

[a]Now after two days, was 1
[b]the passover and [c]*the feast of*
unleavened bread: and the
chief priests and the scribes
sought how they might take
him by craft, and put *him* to
death. But they said, Not 2
[d]during [e]the feast, lest there
should be an uproar of the
people. [f]And when he was 3
in Bethany, in the house of
Simon the leper, [g]as he reclined
at table, there came a
woman having an alabaster-box
of ointment of spikenard, [h]pure
[i]*and* very costly; and she broke
the box, and poured *it* on his
head. And there were some, 4
who [j]were much displeased
[k]among themselves, and said,
Why was this waste of the ointment
made? For [l]this ointment 5
might have been sold for more
than three hundred pence, and
[m]given to the poor. And they
murmured against her. [n]But 6
Jesus said, Let her alone;

[a] "Now;" Δὲ. Pechy, Sharpe, Wakef., Dick. (De Wette, "Und.")

[b] "the passover;" τὸ πάσχα. No *supplement* such as "the feast" is used by Sharpe, Kend., Dick., Thom., Vulg., Eras., Beza, Castal., S. Fr., Span., Ital., Belg., De Wette.

[c] "*the feast of.*" Pechy. This supplement is taken from Luke 22 : 1, ἡ ἑορτὴ τῶν ἀζύμων. So Span., "la fiesta de los azimos;" Belg., "[het feest] der ongehevelde;" De Wette, "das Fest des Ungesäuerten."

[d] "during;" ἐν (τῇ ἑορτῇ). Rob., ἐν. Trollope (ἐν), "It indicates the period at, in, during, or within which any thing is done." So Wakef., Campbell, Dick., Sharpe. S. Fr., "pendant (la fête);" Iber., "durant (la fiesta)."

[e] "the feast." The supplement "*day*" is unnecessary. So Campbell, Kend., Wesley, Sharpe.

[f] "And when he was;" Καὶ ὄντος αὐτοῦ. As the pronoun should not be omitted, the change of the participial construction to that of the finite verb is most proper.

[g] "as he reclined." See ch. 2 : 15, note. Vulg., "recumberet;" Iber., "recostado;" Syriac, ܣܡܝܟ (Part. Peil, *incumbens*).

[h] "pure;" πιστικῆς. Rob. (*in verbo*), Pechy, Trollope (Analecta), Tyndale, Cran., Coverdale, Geneva. De Wette, "ächter;" Belg., onvervalschte;" Iber., "puro;" Dan., "uforfalsket."

[i] "*and* very costly;" πολυτελοῦς. Rob. (*in verbo*), Wakef., Campbell, Thom. De Wette, köstlicher;" Belg., "van grooten prijs;" Iber., "de mucho precio." The position of the adverb "very," before "costly," renders the supplement "*and*" necessary. When adjectives are *asyndata* in English, they must have the same form as simple, or modified either by *comparison*, or *by adverbs*. As πολυτελοῦς belongs to νάρδου, the propriety of employing "*and*" is obvious. Fritz., "πολυτελοῦς cum v. νάρδου cohærere puto."

[j] "were much displeased;" ἀγανακτοῦντες. Pechy, Rob. So (E. V.) ch. 10 : 14, 41.

[k] "among themselves, and said;" πρὸς ἑαυτοὺς, καὶ λέγοντες. The preposition has the same force as in chs. 1 : 27, 9 : 33, (E. V.), "among themselves." Rob. (*in loco*), πρὸς. Alternative rendering, "they were much displeased, and said among themselves."

[l] "this ointment." Τοῦτο τὸ μύρον is the reading of Griesb., Scholz, Lachm., Tischend., Tittm., Knapp, and Fritzsche. It has been adopted by Wesley, Sharpe, A. Camp., Pechy.

[m] "given;" δοθῆναι. The repetition "have been" is unnecessary.

[n] "But;" Δὲ. Kend., Wesley, Dick., Campbell, Wakefield. S. Fr., "mais;" Belg., "maar;" De Wette, "aber;" Span. and Iber., "mas;" Ital., "ma;" Dan., "men."

KING JAMES' VERSION.

alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of, for a memorial of her.

10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and

GREEK TEXT.

αὐτήν· τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον εἰργάσατο εἰς ἐμέ. [7] *πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, καὶ ὅταν θέλητε, δύνασθε αὐτοὺς εὖ ποιῆσαι· ἐμὲ δὲ οὐ πάντοτε ἔχετε.* [8] *ὃ εἶχεν αὕτη, ἐποίησε· προέλαβε μυρίσαι μου τὸ σῶμα εἰς τὸν ἐνταφιασμόν.* [9] *ἀμὴν λέγω ὑμῖν, ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν αὕτη, λαληθήσεται εἰς μνημόσυνον αὐτῆς.* [10] *Καὶ ὁ Ἰούδας ὁ Ἰσκαριώτης, εἷς τῶν δώδεκα, ἀπῆλθε πρὸς τοὺς ἀρχιερεῖς, ἵνα παραδῷ αὐτὸν αὐτοῖς.* [11] *Οἱ δὲ ἀκούσαντες ἐχάρησαν, καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι· καὶ ἐζήτει πῶς εὐκαίρως αὐτὸν παραδῷ.*

[12] *ΚΑΙ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθυον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ποῦ θέλεις ἀπελθόντες ἑτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα;* [13] *Καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν πόλιν· καὶ*

REVISED VERSION.

[o]why do ye trouble her? she hath
wrought a good work [p]for me.
For ye have the poor with you 7
always, and [q]whenever ye will,
[r]ye can do them good, but me
ye have not always. She hath 8
done what she could: [s]she hath
anointed my body beforehand
for the [t]burial. [u]Truly I say 9
to you, Wherever this gospel
shall be preached throughout
the whole world, [v]what she
hath done, shall also be spoken
of, for a memorial of her. And 10
Judas Iscariot, one of the
twelve, went to the chief priests
[w]to deliver him up to them.
And when they heard *it*, they 11
were glad, and promised to
give him money. And he
sought how he [x]might conveniently
deliver him up. And 12
the first day of *the feast of* unleavened
bread, when they
killed the passover, his disciples
[y]say to him, Where wilt
thou that we shall go and prepare,
that thou mayest eat the
passover? And he sendeth 13
forth two of his disciples, and
saith to them, [z]Go into the

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[o] "why do ye trouble her?" *τί αὐτῇ κόπους παρέχετε;* This arrangement involves no greater departure from the order of the text than that of the E. V. So Pechy, Thom., Campbell, Dick., Wakef. It accords with ordinary usage.

[p] "for me." Thomson, Dick. *Ἐν ἐμοί* instead of *εἰς ἐμέ*, is adopted on the authority of Griesb., Scholz, Knapp, Tittmann, Lachm., and Tisch. Rob. (*ἐν*), "So after verbs implying to do any thing *in the case of any one*, i. e., *to* or *for* him, where the accusative or dative might stand." Dan., "imod mig."

[q] "whenever;" *ὅταν.* "Whensoever" is obsolete.

[r] "ye can;" *δύνασθε.* Pechy, Wakef., Sharpe, Campbell, Thomson. This verb is not a declaration of *permission*, but of *ability*.

[s] "She hath anointed—beforehand;" *προέλαβε μυρίσαι.* Wakef., Pechy. De Wette, "sie salbte zum Voraus;" Iber., "se ha anticipado á ungir." "*Προλαμβάνω* (says Rob.) before an infin. (signifies), *to take up beforehand, to do before* the time, *to anticipate* the time of doing." He renders this passage, "she hath anointed my body by anticipation against my burying." The phrase, "is come beforehand" (of the E. V.) is taken from the Vulgate, "prævenit ungere."

[t] "burial." Sharpe, Pechy. "Burying" is now used only as a participle.

[u] "Truly." See ch. 3 : 28, note.

[v] "what;" *ὅ.* Sharpe, Wesley, Pechy, Wakefield. Vulgate, "quod." The rendering should agree with that of the same pronoun in v. 8.

[w] "to deliver—up." See ch. 1 : 14, note.

[x] "might—deliver—up. See ch. 1 : 14, note.

[y] "say;" *λέγουσιν.* Wesley, Pechy, Wakef., Sharpe. Vulg., Eras., Beza, Castalio, "dicunt;" De Wette, "sagen;" Span., "dicen."

[z] "Go;" *Ὑπάγετε.* The pronoun is omitted in the text, as

KING JAMES' VERSION.

there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples?

15 And he will shew you a large upper room furnished *and* prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And in the evening he cometh with the twelve.

18 And as they sat, and did eat, Jesus said, Verily I say unto you, One of you which eateth with me, shall betray me.

19 And they began to be sorrowful, and to say unto him one

GREEK TEXT.

ἀπαντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ, 14 καὶ ὅπου ἐὰν εἰσέλθῃ, εἴπατε τῷ οἰκοδεσπότῃ, Ὅτι ὁ διδάσκαλος λέγει, Ποῦ ἐστι τὸ κατάλυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; 15 καὶ αὐτὸς ὑμῖν δείξει ἀνώγεον μέγα ἐστρωμένον ἕτοιμον· ἐκεῖ ἑτοιμάσατε ἡμῖν. 16 Καὶ ἐξῆλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὗρον καθὼς εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα.

17 Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα· 18 καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων, εἶπεν ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με, ὁ ἐσθίων μετ' ἐμοῦ. 19 Οἱ δὲ ἤρξαντο λυπεῖσθαι, καὶ λέγειν αὐτῷ εἷς καθ' εἷς, Μή τι

REVISED VERSION.

city, and [a]a man bearing a
pitcher of water will meet you:
follow him. And [b]wherever 14
he shall enter, [c]say [d]to the
master of the house, The
[e]Teacher saith, Where is the
guest-chamber, where I shall
eat the passover with my disciples?
And he will show you 15
a large upper room furnished
and prepared: there [f]prepare
for us. And his disciples went 16
forth, and came into the city
and found [g]*things* [h]even as he
had said to them, and [i]they
prepared the passover. And 17
[j]evening having come, he cometh
with the twelve. And [k]as 18
they reclined at table, and
[l]were eating, Jesus said, [m]Truly
I say to you, One of you, who
eateth with me, [n]will deliver
me up. And they began to be 19
sorrowful, and to say to him,

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there is no emphasis, and the version should correspond. So the E. V. of the parallel, Matt. 26 : 18, Ὑπάγετε, "Go." So Kend., Pechy, Campbell, Wakef., Dick. In this verse, ἀκολουθήσατε is properly rendered in the E. V. simply "follow."

[a] "a man, bearing a pitcher of water, will meet you;" ἀπαντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων. This simple and natural arrangement of the sentence is that of Wiclif. "a man berynge a galoun of whater shall mete you." That of the E. V. originated with Tyndale. S. Fr., "un homme portant une cruche d'eau viendra au devant de vous."

[b] "wherever." "Wheresoever" is obsolete. Sharpe, Kendrick.

[c] "say;" εἴπατε. Kend., Pechy, Campbell, Wakef., Thom. properly omit "ye." So parallel (E. V.) Matt. 26 : 18. See v. 13, note.

[d] "to the master of the house;" τῷ οἰκοδεσπότῃ. Wakef., Pechy, Kend., Dick., Sharpe, Thomson, Campbell. So (E. V.) Matt. 10 : 25. Luke 13 : 25; 14 : 21.

[e] "Teacher." See ch. 4 : 38, note.

[f] "prepare;" ἑτοιμάσατε. So in v. 12. Dickinson, Sharpe, Campbell, Pechy. S. Fr., "preparerez;" Vulg., Eras., Beza, "parate." Thus the E. V. in a majority of the instances, where this word occurs, in the text.

[g] "*things*." This supplement is inserted because the sentence is imperfect if "found" has no object. In writing or conversation, we never omit the object of this verb. The thought presented by the text is that the disciples found all, which Christ had declared would occur, to be as he had said—they found "the man," "the guest-chamber," etc. Beza has introduced a supplement here, "invenerunt *omnia* prout dixerat eis;" S. Fr., "ils trouverent *les choses* comme il leur avait dit."

[h] "even as;" καθὼς. Pechy. So (E. V.) ch. 11 : 6. Luke 1 : 2; 19 : 32. John 12 : 50; 15 : 10. Rom. 1 : 28, etc. This particle is used for the classic καθὰ (καθ' ά), defined by Liddell "*according as*," "*just as*."

[i] "they prepared." See v. 15, note.

[j] "evening having come." See chs. 1 : 32 and 6 : 21, notes.

[k] "as they reclined." Robinson (*in verbo*), "*to recline at table*;" Bretsch., "*accumbo* (intellige: ad mensam);" Liddell, later (i. e., by later Greek writers), "*to lie at table;*" Lat. "*accumbere*." So Kend., Dick. Iber., "estando ellos recostados;" De Wette, "da sie zu Tische lagen;" Vulg., Castal., "discumbentibus eis;" Eras., "quum accumberent;" Beza, "Quumque discubuissent;" Syriac, ܣܡܝܟܝܢ (*incumbentibus*). See ch. 2 : 15, note.

[l] "were eating;" ἐσθιόντων. Dick. This form, termed the "progressive imperfect," representing continued action, presents the thought of the text with exactness.

[m] "Truly;" See ch. 3 : 28, note.

[n] "will deliver—up." See ch. 1 : 14, note.

KING JAMES' VERSION.

by one, *Is* it I? and another *said*, *Is* it I?

20 And he answered and said unto them, *It is* one of the twelve that dippeth with me in the dish.

21 The Son of man indeed goeth, as it is written of him: but wo to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

22 And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

25 Verily, I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 And when they had sung an hymn, they went out into the mount of Olives.

27 And Jesus saith unto them,

GREEK TEXT.

ἐγώ; Καὶ ἄλλος, Μή τι ἐγώ;
20 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς,
Εἷς ἐκ τῶν δώδεκα, ὁ ἐμβαπτό-
μενος μετ' ἐμοῦ εἰς τὸ τρυβλίον.
21 ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπά-
γει, καθὼς γέγραπται περὶ αὐ-
τοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ,
δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παρα-
δίδοται· καλὸν ἦν αὐτῷ, εἰ οὐκ
ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.
22 Καὶ ἐσθιόντων αὐτῶν, λα-
βὼν ὁ Ἰησοῦς ἄρτον εὐλογήσας
ἔκλασε, καὶ ἔδωκεν αὐτοῖς, καὶ
εἶπε, Λάβετε, φάγετε. τοῦτό
ἐστι τὸ σῶμά μου. 23 Καὶ λα-
βὼν τὸ ποτήριον εὐχαριστήσας
ἔδωκεν αὐτοῖς· καὶ ἔπιον ἐξ αὐ-
τοῦ πάντες· 24 καὶ εἶπεν αὐτοῖς,
Τοῦτό ἐστι τὸ αἷμά μου, τὸ τῆς
καινῆς διαθήκης, τὸ περὶ πολ-
λῶν ἐκχυνόμενον. 25 ἀμὴν λέγω
ὑμῖν, ὅτι οὐκέτι οὐ μὴ πίω ἐκ τοῦ
γεννήματος τῆς ἀμπέλου, ἕως τῆς
ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω
καινὸν ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.
26 Καὶ ὑμνήσαντες ἐξῆλθον εἰς
τὸ ὄρος τῶν Ἐλαιῶν. 27 καὶ λέ-

REVISED VERSION.

one by one, Is it I? and another
said, Is it I? And he answered 20
and said to them, *It is* one of
the twelve, who dippeth with
me in the dish. The Son of 21
man indeed [o]departeth, as it is
written [p]concerning him: but
[q]woe to that man, [r]through
whom the Son of man [s]is de-
livered up, [t]It had been good
for that man, [u]if he had not
been born. And [v]as they were 22
eating, Jesus took bread, and
blessed and broke *it*, and gave
to them, and said, [w]Take: this
is my body. And he took the 23
cup, and when he had given
thanks, he gave *it* to them: and
they all drank of it. And he 24
said to them, This is my blood,
[x]that [y]of the new covenant,
which is shed for many. [z]Truly 25
I say to you, I [zz]shall drink no
more of the fruit of the vine,
till that day, [a]when I drink it
new in the kingdom of God.
And when they had sung a 26
hymn, they went out into the
mount of Olives. And Jesus 27

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[o] "departeth;" ὑπάγει. Campbell, Dick. Robinson, ὑπάγω. "To depart" (in the sense of "departing from this world" or 'life") is common in our language to express the thought of dying. The full expression was employed by Christ, John 7 : 33, ὑπάγω πρὸς τὸν πέμψαντά με.

[p] "concerning him;" περὶ αὐτοῦ. Dick. Present usage gives this word the preference, rather than "of."

[q] "woe." The present orthography of the word. Webster.

[r] "through whom;" δι' οὗ. Rob., διά. I deem it desirable to limit "by," as far as practicable, to cases where the *instrumental dative* occurs.

[s] "is delivered up." See ch. 1 : 14.

[t] "It had been good;" καλὸν ἦν. Wesley, Pechy, Sharpe. S. Fr., "il eût été." The imperfect is here used for the pluperfect. Trollope, Gram., § 50, obs. 5 (5).

[u] "if he had not been born;" εἰ οὐκ ἐγεννήθη. Sharpe, Wesley, Wakef.

[v] "as they were eating;" ἐσθιόντων αὐτῶν. Wakef., Dick., Sharpe. S. v. 18, note.

[w] "Take." Φάγετε of the Text. Recept. ("eat") is rejected by Griesbach, Scholz, Lachmann, Tittmann, Knapp, Fritz., Rob. (Harmony), Tisch. Not recognized by Syriac or Vulgate. It is spurious.

[x] "that;" τὸ. Wakef., Kend., Thom., Sharpe. De Wette, "das;" S. Fr., "celui;" Belg., "het (bloed)." This article is obviously *emphatic*, and has the force of a demonstrative. See Rob. (Lex., ὁ), "the article is sometimes repeated (that is, before a genitive with its article) for the sake of emphasis."

[y] "of the—covenant;" τῆς—διαθήκης. Sharpe, Kendrick, Pechy, Wakef., Campbell, Thomson, Dick. De Wette, "des—Bundes;" Iber., "del—pacto;" Beza and Castalio, "fœderis." Rob. (*in verbo*).

[z] "Truly." See ch. 3 : 28, note. [zz] Kend. tr. Luke 22 : 18.

[a] "when;" ὅταν. Kend., Wakef., Sharpe, Dick., Thomson. Iber., "cuando;" S. Fr., "où;" De Wette, "wenn;" Vulg., Mont., Eras., Beza, "cùm."

KING JAMES' VERSION.

All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Galilee.

29 But Peter said unto him, Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him

GREEK TEXT.

γει αὐτοῖς ὁ Ἰησοῦς, Ὅτι πάντες σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ· ὅτι γέγραπται, Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα. 28 *Ἀλλὰ μετὰ τὸ ἐγερθῆναί με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.* 29 *Ὁ δὲ Πέτρος ἔφη αὐτῷ, Καὶ εἰ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ.* 30 *Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι, ὅτι σήμερον ἐν τῇ νυκτὶ ταύτῃ, πρὶν ἢ δὶς ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με.* 31 *Ὁ δὲ ἐκ περισσοῦ ἔλεγε μᾶλλον, Ἐάν με δέῃ συναποθανεῖν σοι, οὐ μή σε ἀπαρνήσομαι. Ὡσαύτως δὲ καὶ πάντες ἔλεγον.*

32 *ΚΑΙ ἔρχονται εἰς χωρίον, οὗ τὸ ὄνομα Γεθσημανῆ· καὶ λέγει τοῖς μαθηταῖς αὐτοῦ, Καθίσατε ὧδε, ἕως προσεύξωμαι.* 33 *Καὶ παραλαμβάνει τὸν Πέ-*

REVISED VERSION.

saith to them, [b]Ye will all de-
sert me this night: for it is
written, I will smite the shep-
herd and the sheep [c]will be
scattered. But [d]after [e] I have 28
risen, I will go before you into
Galilee. But Peter said to him, 29
[f]Though all should desert thee,
yet [g]I *will* not. And Jesus 30
saith to him, [h]Truly, I say to
thee, That [i] thou, [j]to-day, *even*
in this night, before the cock
shall crow twice, wilt deny me
thrice. But he spake the more 31
vehemently, [k]If I must die with
thee, I will by no means deny
thee. [l]And so also said they
all. And they came to a place 32
[m]named Gethsemane: and he
saith to his disciples, [n]Sit here,
[o]till I shall pray. And he 33
taketh with him Peter, and

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[b] "Ye will all desert me;" *πάντες σκανδαλισθήσεσθε ἐν ἐμοί.* See ch. 4 : 17, note. Castal., "vos me omnes deseretis;" Kend., "ye will all forsake me." The *thought* presented here is expressed in v. 50 thus, *Καὶ ἀφέντες αὐτὸν*—E. V., "And they all forsook him." I have used "desert," as appropriate in *some* instances, where this verb in question occurs; and as it will not be the representative of any other Greek verb in this book. Rob. gives this definition of the passive *σκανδαλίζεσθαι ἔν τινι*, "*to be offended in* or *at* any one, to take offense at His character, word, conduct, so as to desert and reject him." "Offend" is inappropriate, as the text does not present the idea that *the displeasure* of the apostles would be excited toward the Saviour. For the use of the auxiliary "will" see ch. 13 : 6, note.

[c] "will." See ch. 13 : 6, note.

[d] "after I have risen;" *μετὰ τὸ ἐγερθῆναι.* In conformity with present usage, "have" is substituted for "am." See ch. 1 : 38, note.

[e] "that." This word is superfluous. Not employed by Wesley, Wakef., Kend., Sharpe.

[f] "Though all should desert thee;" *Καὶ εἰ πάντες σκανδαλισθήσονται.* See v. 27, note. Tyndale, Geneva, Pechy, Thom., Dick., Camp.

[g] "I *will* not." This is the natural order for English readers.

[h] "Truly." See ch. 3 : 28, note.

[i] "thou;" *σὺ.* This pronoun is inserted after *ὅτι* by Griesb., Scholz, Lachmann, Knapp, Tischendorf, Rob. (Harmony) It is recognized by Syr., Vulg., and Mont. It belongs to the text. It is obviously emphatic, being equivalent to "even thou." So Wesley, Dick. De Wette, "dass du."

[j] "to-day;" *σήμερον.* Kendrick, Pechy, Wesley, Campbell. Vulg., Eras., Beza, Castalio, "hodiè;" S. Fr., "aujourd'hui;" Iber., "hoi;" Dan., "i Dag."

[k] "If I must die with thee;" *Ἐάν με δέῃ συναποθανεῖν σοι.* Wesley, Kend., Wakef., Sharpe, Pechy. Belg., "Al moest ik met u sterven." De Wette, "Wenn ich mit dir sterben müsste." S. Fr., "Lors même qu'il me faudrait mourir avec toi." Iber., "Aunque me sea necesario el morir contigo."

[l] "And so also;" *Ὡσαύτως δὲ καὶ.* Kend.

[m] "named;" *οὗ τὸ ὄνομα.* Kend., Sharpe, Camp., Wesley, Wakef.

[n] "Sit here;" *Καθίσατε ὧδε.* "Ye" is dropped here. It is unnecessarily inserted in the E. V. See v. 13, note. Omitted by Wesley, Wakef., Kend., Dick., Thom., Pechy.

[o] "till I shall pray." The literal rendering presents the thought accurately, though our idiom would perhaps incline in favor of the second future, "till I shall have prayed."

KING JAMES' VERSION.

Peter, and James, and John, and began to be sore amazed, and to be very heavy;

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak.

39 And again he went away and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy;) neither wist they what to answer him.

41 And he cometh the third

GREEK TEXT.

τρον καὶ τὸν Ἰάκωβον καὶ Ἰω-
άννην μεθ' ἑαυτοῦ. Καὶ ἤρξα-
το ἐκθαμβεῖσθαι καὶ ἀδημονεῖν.
34 καὶ λέγει αὐτοῖς, Περίλυπός
ἐστιν ἡ ψυχή μου ἕως θανά-
του· μείνατε ὧδε καὶ γρηγορεῖ-
τε. 35 Καὶ προελθὼν μικρὸν,
ἔπεσεν ἐπὶ τῆς γῆς, καὶ προσηύ-
χετο, ἵνα, εἰ δυνατόν ἐστι, παρ-
έλθῃ ἀπ' αὐτοῦ ἡ ὥρα· 36 καὶ
ἔλεγεν, Ἀββᾶ, ὁ πατὴρ, πάντα
δυνατά σοι. παρένεγκε τὸ ποτή-
ριον ἀπ' ἐμοῦ τοῦτο· ἀλλ' οὐ τί
ἐγὼ θέλω, ἀλλὰ τί σύ. 37 Καὶ
ἔρχεται καὶ εὑρίσκει αὐτοὺς καθ-
εύδοντας, καὶ λέγει τῷ Πέτρῳ,
Σίμων, καθεύδεις; οὐκ ἴσχυσας
μίαν ὥραν γρηγορῆσαι; 38 γρη-
γορεῖτε καὶ προσεύχεσθε, ἵνα μὴ
εἰσέλθητε εἰς πειρασμόν. τὸ μὲν
πνεῦμα πρόθυμον, ἡ δὲ σὰρξ
ἀσθενής. 39 Καὶ πάλιν ἀπελ-
θὼν προσηύξατο, τὸν αὐτὸν λό-
γον εἰπών. 40 καὶ ὑποστρέψας
εὗρεν αὐτοὺς πάλιν καθεύδοντας·
ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν
βεβαρημένοι, καὶ οὐκ ᾔδεισαν τί
αὐτῷ ἀποκριθῶσι.
41 Καὶ ἔρχεται τὸ τρίτον, καὶ

REVISED VERSION.

James, and John, and began to
be [p]greatly amazed, and [q]full
of anguish. And he saith to 34
them, My soul is exceeding
sorrowful [r]even to death:
[s]tarry here and watch. And 35
he went forward a little, and
fell on the ground, and prayed
that if it could be possible, the
hour might pass from him. And 36
he said, Abba, Father, all
things *are* possible to thee;
take away this cup from me:
nevertheless, not what I will,
but what thou [t]*wilt*. And he 37
cometh and findeth them sleep-
ing, and saith to Peter, Simon,
sleepest thou? couldst thou not
watch one hour? Watch and 38
pray, lest ye enter into [u]trial.
The spirit [v]indeed *is* ready, but
the flesh is weak. And again 39
he went away, and prayed,
[w]speaking the same words.
And when he returned, he 40
found them [x]sleeping again
(for their eyes were heavy);
[y]and [z]they knew not what to
answer him. And he cometh 41
the third time, and saith to

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[p] "greatly." So Rob. (*in loco*, ἐκθαμβέω.) "Sore," in this sense, is obsolete.

[q] "full of anguish;" ἀδημονεῖν. Bretsch. (*in verbo*), "*gravissime angor;*" Beza, "gravissime angi;" Belg., "zeer beangst te worden." In conformity with the text, a period is placed after "anguish." So Sharpe, Dick., Wakef.

[r] "even to;" ἕως. Wesley, Kend., Dick., Thom., Sharpe. So parallel (E. V.) Matt. 26 : 38. Luke 2 : 15. Acts 26 : 11. 2 Cor. 1 : 13.

[s] "tarry." "Ye" is dropped as superfluous. See v. 13, note. So Kend., Dick., Wakef., Campbell, Thom., Geneva, Tyndale.

[t] "*wilt.*" This word is a supplement, and should be *italicized.*

[u] "trial;" πειρασμόν. The *generic* sense of this word is deemed most appropriate here, viz., *a trial, proof, putting to the test* So Kend., Thom. See ch. 1 : 13, note.

[v] "indeed;" μέν. So parallel (E. V.) Matt. 26 : 41. Wesley, Wakef., Dick., Camp., Sharpe, Thom. "Truly" was taken from Cranmer.

[w] "speaking;" εἰπών. Wesley, Pechy. Sharpe adopts the participial construction "saying." Belg., "sprekende;" S. Fr., "disant;" Iber., "diciendo."

[x] "sleeping;" καθεύδοντας. Dick., Pechy. S. Fr., "endormis;" Belg., "slapende;" De Wette, "schlafend;" Vulg., Beza, Castalio, "dormientes."

[y] "and;" καί. Pechy, Wesley, Campbell, Wakefield, Dick., Thom., Sharpe, Kend. As no negative precedes καί, it should be rendered, according to its usual sense, by *and.*

[z] "they knew not;" οὐκ ᾔδεισαν. Pechy, Sharpe, Kendrick, Wesley, Campbell, Wakef. "Wist" is obsolete. The pluperf. of εἴδω has the force of an imperf. Rob.

KING JAMES' VERSION.

time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 And immediately while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders.

44 And he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, Master, and kissed him.

46 And they laid their hands on him, and took him.

47 And one of them that stood

GREEK TEXT.

λέγει αὐτοῖς, Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε. ἀπέχει· ἦλθεν ἡ ὥρα· ἰδοὺ, παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν. 42 ἐγείρεσθε, ἄγωμεν· ἰδοὺ, ὁ παραδιδούς με ἤγγικε.

43 Καὶ εὐθέως, ἔτι αὐτοῦ λαλοῦντος, παραγίνεται Ἰούδας, εἷς ὢν τῶν δώδεκα, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων, παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων. 44 δεδώκει δὲ ὁ παραδιδοὺς αὐτὸν σύσσημον αὐτοῖς, λέγων, Ὃν ἂν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτὸν, καὶ ἀπαγάγετε ἀσφαλῶς. 45 Καὶ ἐλθὼν, εὐθέως προσελθὼν αὐτῷ λέγει, Ῥαββὶ, ῥαββί· καὶ κατεφίλησεν αὐτόν. 46 Οἱ δὲ ἐπέβαλον ἐπ' αὐτὸν τὰς χεῖρας αὐτῶν, καὶ ἐκράτησαν αὐτόν.

47 Εἷς δέ τις τῶν παρεστηκό-

REVISED VERSION.

them, [a]Sleep on still, and take
your rest. It is enough, the
hour is come; [b]behold, the Son
of man [c]is delivered up into the
hands of sinners. [d]Rise, let us 42
go; behold, he, who [e]delivereth
me up, is at hand. And im- 43
mediately, while [f]he was yet
speaking, cometh Judas, [g]being
one of the twelve, and with him
a great [h]crowd with swords
and [i]clubs, from the chief
priests, and the scribes, and
the elders. And he [j]who de- 44
livered him up, had given them
a sign saying, Whomsoever I
shall kiss, [k]that is he; take
him, and lead *him* away safely.
And [l]when he came, [m]he went 45
[n]immediately to him, and saith,
[o]Rabbi, Rabbi; and kissed him.
And they laid their hands on 46
him, and took him. And one 47
of those, who stood by, drew

[a] "Sleep on still, and take your rest;" Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε. The critical Editions differ as to the punctuation of this sentence. Griesbach, Knapp, Tittmann, Robinson (Harmony), place the interrogative sign after ἀναπαύσθε, thus, furnishing the sense, "Do ye sleep on still (or still further), and take your rest?" Scholz, Tischendorf, Lachmann, Fritzsche, Bloomfield, follow the punctuation of the Text. Recept. Of the two modes of rendering, that of the E. V. is deemed to be most probably accurate. "Still" has been substituted for now," as it more clearly presents the idea of "henceforward." As an alternative rendering, "Sleep hereafter (τὸ λοιπὸν), and take your rest." The thought, in this case, is supposed to be, "Take another time to sleep, as Judas is now at hand." So Erasmus, "Dormite posthac et requiescete."

[b] "behold;" ἰδού. Wakefield, Pechy, Dick., Wesley. So v. 41 (E. V.) Matt. 26 : 46.

[c] "is delivered up." See ch. 3 : 19, note.

[d] "Rise;" Ἐγείρεσθε. "Up" is superfluous. "Rise" or "arise" is a common rendering of this verb, in E. V.

[e] "delivereth me up." See ch. 3 : 19, note.

[f] "he was speaking;" αὐτοῦ λαλοῦντος. Wakef., Dickinson, Sharpe, Thom.

[g] "being one of the twelve;" εἷς ὢν τῶν δώδεκα. So the same phrase (E. V.) John 6 : 71. S. Fr. "qui était l'un des douze;" Iber., "que era uno de los doce."

[h] "crowd." See ch. 2 : 4, note.

[i] "clubs;" ξύλων. Wesley, Campbell, Thom., Pechy. Eras., Beza, Castal., "fustibus;" Liddell (*in verbo*), "a thick cudgel."

[j] "who delivered him up, ὁ παραδιδοὺς. See ch. 3 : 19, note.

[k] "that is he;" αὐτός ἐστι. By Hellenistic usage, αὐτός is employed in place of οὗτος. Bloomf., Fritz. (*in loco*). De Wette, "er ist's;" Belg., "die is't."

[l] "when he came;" ἐλθὼν. Sharpe, Thom. By this rendering, which gives the sense of the text, we are relieved from the disagreeable *hissing* sound in "as soon as."

[m] "he went;" προσελθὼν. Pechy, Wakef.

[n] "immediately." See ch. 1 : 10, note.

[o] "Rabbi." See ch. 9 : 5, note.

KING JAMES' VERSION.

by, drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out as against a thief, with swords and *with* staves to take me?

49 I was daily with you in the temple, teaching, and ye took me not: but the scriptures must be fulfilled.

50 And they all forsook him and fled.

51 And there followed him a certain young man, having a linen cloth cast about *his* naked *body;* and the young men laid hold on him.

52 And he left the linen cloth, and fled from them naked.

53 And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders and the scribes.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with

GREEK TEXT.

των σπασάμενος τὴν μάχαιραν ἔπαισε τὸν δοῦλον τοῦ ἀρχιερέως, καὶ ἀφεῖλεν αὐτοῦ τὸ ὠτίον. 48 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ὡς ἐπὶ λῃστὴν ἐξήλθετε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με; 49 καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ ἐκρατήσατέ με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί. 50 Καὶ ἀφέντες αὐτὸν πάντες ἔφυγον. 51 Καὶ εἷς τις νεανίσκος ἠκολούθει αὐτῷ, περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ. καὶ κρατοῦσιν αὐτὸν οἱ νεανίσκοι· 52 ὁ δὲ καταλιπὼν τὴν σινδόνα γυμνὸς ἔφυγεν ἀπ' αὐτῶν.

53 ΚΑΙ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα· καὶ συνέρχονται αὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς. 54 Καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχ-

REVISED VERSION.

[p]his sword and smote [q]the ser-
vant of the high priest and cut
off his ear. And Jesus an- 48
swered and said to them,
[r]Have ye come out as against
a [s]robber, with swords and [t]
[u]clubs to take me? I was daily 49
with you in the temple, teach-
ing, and ye took me not: but
the scriptures must be fulfilled.
And they all forsook him and 50
fled. And there followed him 51
a certain young man, having a
linen cloth [v]thrown round *his*
naked *body;* and the young men
[w]took [x]him; and he left the 52
linen cloth, and fled from them
naked. And they led Jesus 53
away to the high priest: and
with him [y]there assembled all
the chief priests, and the elders,
and the scribes. And Peter 54
followed him [z]far off, even into
[a]the court of the high priest:

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[p] "his sword;" *τὴν μάχαιραν.* Wakef., Campbell, Sharpe. Iber., "[su] espada." The article here has the force of a possessive pronoun. Kühner, § 244, 4. "A sword" was first used by Wiclif and Tyndale. So *τὸ ὠτίον,* in this verse, is properly rendered in E. V. "his ear."

[q] "the servant;" *τὸν δοῦλον.* Wesley, Wakefield, Thomson, Campbell, Sharpe. De Wette, "dem Knechte;" Belg., "den dienstknecht;" Iber., un siervo."

[r] "Have ye come out;" *ἐξήλθετε.* "Have" is the proper auxiliary with the intransitive verb "to come." See ch 1 : 35, note.

[s] "robber;" *λῃστὴν.* See ch. 11 : 17, note.

[t] "*with.*" This *supplement* before "clubs" is quite unnecessary. It is omitted (E. V.) in v. 43, where the text is precisely the same. Omitted by Wesley, Wakef., Pechy, Camp., Sharpe, Thomson.

[u] "clubs." See v. 43, note.

[v] "thrown round;" *περιβεβλημένος.* Sharpe, "thrown about." In our *usus loquendi,* we employ "thrown round," in cases of this kind, rather than "cast about."

[w] "took;" *κρατοῦσιν.* The present is used here, as in many other instances, instead of the aorist. Stuart (Gram.), § 136 (b). Trollope, p. 131. This verb is rendered by "take" (E. V.) vv. 44, 46. Matt. 26 : 50, etc.

[x] In conformity with the colon of the Greek text, a semicolon is placed after "him."

[y] "there assembled;" *συνέρχονται.* Wesley. As this verb is a deponent midd. (Bretsch., Liddell), it should not be rendered as a passive. Pechy, "there came together;" Tyndale and Geneva, "came;" Cranmer, "come." The *euphonic* adverb "there" is inserted in accordance with our *usus loquendi.* Vulg., Beza, Castal., "convenerunt;" Mont. and Eras., "conveniunt;" Kend., "assembled;" Pechy, "there came together;" Iber., "se juntaron;" De Wette, "es versammelten sich."

[z] "far off." See ch. 5 : 6, note.

[a] "the court;" *τὴν αὐλὴν.* Thom., Campbell, Pechy, Rob. (*in verbo*). Bretsch., "*atrium,* prima ædium pars vel subdialis, vel in ædificiis splendidioribus porticu circumdata Marc. 14 : 54, 66; 15 : 16." Liddell, "Post-Homeric, the *αὐλή* was *the court,* or quadrangle, round which the house itself was built, having a corridor all round," etc. See Rob. The word is occasionally (by *synecdoche*) used for the house itself, and hence for *a palace* or the residence of a person of rank. I place this note in the

KING JAMES' VERSION.

the servants, and warmed himself at the fire.

55 And the chief priests, and all the council, sought for witness against Jesus to put him to death; and found none.

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness against thee?

GREEK TEXT.

ἱερέως· καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν, καὶ θερμαινόμενος πρὸς τὸ φῶς. 55 Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν, εἰς τὸ θανατῶσαι αὐτόν· καὶ οὐχ εὕρισκον. 56 πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν. 57 καί τινες ἀναστάντες ἐψευδομαρτύρουν κατ' αὐτοῦ, λέγοντες, 58 Ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος, Ὅτι ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον, καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω. 59 Καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν. 60 Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς τὸ μέσον ἐπηρώτησε τὸν Ἰησοῦν, λέγων, Οὐκ ἀποκρίνῃ οὐδέν; τί οὗτοί σου καταμαρτυροῦσιν; 61 Ὁ δὲ

REVISED VERSION.

and he sat with the [b]officers,
and warmed himself at the fire.
And the chief priests, and all 55
the council sought for [c]testimony against Jesus to put him
to death; and found none. For 56
many [d]testified falsely against
him, but their [e]testimonies did
not agree. [f] And [g]certain ones 57
rose, and [h]testified falsely
against him, saying, We heard 58
him say, I will destroy this
temple [i]made with hands, and
within three days, I will build
another [j]not made with hands.
[k]And yet [l]not even [m]thus, did 59
their testimony agree. And 60
the high priest rose up in the
midst, and asked Jesus, saying,
Answerest thou nothing? [n]what
do these testify against thee?

margin, "*or palace.*" De Wette, "Hof;" Vulg., Mont., Eras., Castal., "atrium;" G. Fr., "la cour;" Belg., "de zale" (hall); Syriac, ܕܪܬܐ (atrium).

[b] "officers;" *ὑπηρετῶν.* Pechy, Campbell. On the force of this word, here, and in some other passages, Bretsch. says, "(dicitur) de ministris magistratuum, *apparitores;* satellitibus." Rob., "the attendants or beadles of the sanhedrim." E. V. renders it by officers, John 7 : 32; 18 : 3, 12, 22; 19 : 6. Acts 5 : 22, 26. In the parallel, John 18 : 18, it is properly distinguished from *δοῦλοι*, "servants," by rendering it "officers." S. Fr., "les sergens."

[c] "testimony;" *μαρτυρίαν.* Kend., Pechy, Wakefield, Dick. S. Fr., "un témoignage;" G. Fr., "quelque témoignage;" Iberian, "testimonio." "Witness" is now applied only "to persons" who give testimony. In fourteen instances, out of thirty-seven, the E. V. renders it "testimony." See ch. 10 : 19, note.

[d] "testified falsely;" *ἐψευδομαρτύρουν.* Kend., Dickinson, Wakef. (v. 57), Camp. (v. 57), Thom. (v. 57). "To bear witness" having become obsolete; a substitute must be employed which will harmonize with "the existing state of (our) language." See ch. 10 : 19, note.

[e] "testimonies." See v. 55, note.

[f] "together," after "agree," is superfluous. It is dropped by Kend., Thom., Pechy.

[g] "certain ones;" *τινες.* A complement is always necessary after "certain." Some translators have used "persons," others "men." The above is the most simple.

[h] "testified falsely." See v. 56, note.

[i] "made with hands;" *χειροποίητον.* Wesley, Thomson, Camp., Pechy, Sharpe. See Rob. As an alternative rendering of *χειροποίητον* and *ἀχειροποίητον,* I suggest the idiomatic phrases, "made by hand," and, "not made by hand."

[j] "not made with hands;" *ἀχειροποίητον.* See last note.

[k] "and yet;" *καὶ.* In cases where *καὶ* is *apparently* adversative, or, in other words, where the adversative particle is understood, "and yet" is an appropriate rendering. Rob., *καὶ.* Hoog., "*καὶ* copulative," III. (E. V.) John 9 : 30, "and *yet.*" See ch. 7 : 24, note.

[l] "not even;" *οὐδὲ.* Rob., Kend., Pechy. Erasmus, Beza, Castal., "ne-quidem."

[m] "thus;" *οὕτως.* Rob., Kend. So frequently, in E. V.

[n] "what do these testify?" *τί οὗτοί καταμαρτυροῦσιν;* Kendrick. The supplement of the E. V., "*is it which,*" is dropped as superfluous. We can imitate the conciseness of the text, without departing from our idiom. So Iber., "Qui estan deponiendo estos." See v. 56, note.

KING JAMES' VERSION.

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

66 And as Peter was beneath

GREEK TEXT.

ἐσιώπα, καὶ οὐδὲν ἀπεκρίνατο. Πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν, καὶ λέγει αὐτῷ, Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ εὐλογητοῦ; 62 Ὁ δὲ Ἰησοῦς εἶπεν, Ἐγώ εἰμι. καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ. 63 Ὁ δὲ ἀρχιερεὺς διαῤῥήξας τοὺς χιτῶνας αὐτοῦ λέγει, Τί ἔτι χρείαν ἔχομεν μαρτύρων; 64 ἠκούσατε τῆς βλασφημίας· τί ὑμῖν φαίνεται; Οἱ δὲ πάντες κατέκριναν αὐτὸν εἶναι ἔνοχον θανάτου. 65 Καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ, καὶ περικαλύπτειν τὸ πρόσωπον αὐτοῦ, καὶ κολαφίζειν αὐτὸν, καὶ λέγειν αὐτῷ, Προφήτευσον· καὶ οἱ ὑπηρέται ῥαπίσμασιν αὐτὸν ἔβαλλον.

66 Καὶ ὄντος τοῦ Πέτρου ἐν

REVISED VERSION.

But [o]he was silent, and answer- 61
ed nothing. Again the high
priest asked him, and said to
him, Art thou [p]the Anointed,
the Son of the Blessed? And 62
Jesus said to him, I am: and
ye will see the Son of man sit-
ting [q]at the right hand [r]of the
Mighty One, and coming [s]with
the clouds of heaven. And the 63
high priest rent his clothes, and
saith, [t]What further need have
we of witnesses? Ye have 64
heard the [u]reviling: what think
ye? And they all condemned
him [v]as worthy of death. And 65
some began to spit on him, and
to cover his face, and [w]to beat
him with their fists, and to say
to him, Prophesy: and the
[x]officers [y]struck him with their
open hands. And as Peter was 66

[o] "he was silent;" *ἐσιώπα.* Rob., Kend., Wakef., Pechy, Camp. "To be silent" is found in (E. V.) 1 Sam. 2 : 9. Ps. 22 : 2; 28 : 1; 30 : 12, etc. See ch. 3 : 4, note.

[p] "the Anointed." Iber., "el Ungido." See ch. 8 : 29, note.

[q] "at." See ch. 10 : 37, note.

[r] "of the Mighty One;" *τῆς δυνάμεως.* The *abstract* is here used for the *concrete.* Rob., *δύναμις.* Bretsch., "*ἐκ δεξιῶν τῆς δυνάμεως,* ad dextram Dei, quatenus virtus ejus manifesta est in cœlo." Vulgate, "Dei;" Beza, "potentiæ Dei;" Span., "de Dios;" Belg., "der kracht [Gods]." As an alternative rendering, "of the power *of God.*" "Mighty One" is used for "God" (E. V.) Isa. 1 : 24; 30 : 29; 49 : 26; 60 : 16. The *supplement* "of God," in this case, I take from Luke 22 : 69, *τῆς δυνάμεως τοῦ Θεοῦ.* Should it be deemed best to retain the rendering of the E. V., then the article *τῆς* should be rendered, thus, "the Power." De Wette has "der Majestät." S. Fr., "de la Puissance;" Iber., "de la Potestad;" Thomson, "THAT POWER;" Wakef., "of *divine* power;" Camp., "the Almighty."

[s] "with;" *μετὰ.* The usual signification of this preposition with a genitive. So Wesley, Wakefield, Sharpe. Vulg, Beza, Montanus, Castal., "cum;" S. Fr., "avec;" Iber., "con;" De Wette, "mit;" Belg., "met."

[t] "What further need have we;" *τί ἔτι χρείαν ἔχομεν.* So parallel (E. V.) Matt. 26 : 65. Wesley, Pechy. This is the natural order.

[u] "reviling." See ch. 3 : 28, note.

[v] "as worthy of death;" *αὐτὸν εἶναι ἔνοχον θανάτου.* "To be guilty of death" is widely different from the *usus loquendi* of the present age. "Condemned him to be worthy of death," would violate our idiom. The above rendering presents the thought with exactness, and whenever we can reach *exactness,* we secure the *great end* of translation. S. Fr., "le condamnèrent comme ayant mérité de la mort;" Castalio, "ut morte dignum damnaverunt;" Ital., "lo condemnarono come degno di morte;" Tyndale and Geneva, "They all gave sentence that he was worthy of death." This ancient rendering is far superior to that of the E. V., which seems to have been taken from the Vulgate "condemnaverunt eum esse reum morte."

[w] "to beat—with—fists;" *κολαφίζειν.* Tynd., Kend., Pechy, Rob. Thom., "smote him with their fists;" Iber., "maltratarlo á puñadas." "Buffet" is too general in signification, to present the idea of the Greek verb. Besides this, it is now used only in the metaphorical sense.

[x] "officers." See v. 54, note.

[y] "struck—with their open hands;" *ῥαπίσμασιν.* Kend., Dick. Rob. (*βάλλω* and *ῥάπισμα.*) Belg., "gaven hem kinnebakslagen" ("gave him blows on the jaws"). Suidas (quoted by Bretsch.) thus defines *ῥαπίσαι,* "*πατάξαι τὴν γνάθον ἁπλῇ τῇ χειρί.*" The phrase, "to strike with the palms of the hand," has never gained any currency in our language.

KING JAMES' VERSION.

in the palace, there cometh one of the maids of the high priest:

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilean, and thy speech agreeth *thereto*.

71 But he began to curse and to swear, *saying*, I know not this man of whom ye speak.

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

GREEK TEXT.

τῇ αὐλῇ κάτω, ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως, 67 καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον, ἐμβλέψασα αὐτῷ λέγει, Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ ἦσθα. 68 Ὁ δὲ ἠρνήσατο, λέγων, Οὐκ οἶδα, οὐδὲ ἐπίσταμαι τί σὺ λέγεις. Καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον· καὶ ἀλέκτωρ ἐφώνησε. 69 Καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν πάλιν ἤρξατο λέγειν τοῖς παρεστηκόσιν, Ὅτι οὗτος ἐξ αὐτῶν ἐστιν. 70 Ὁ δὲ πάλιν ἠρνεῖτο. Καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ, Ἀληθῶς ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ, καὶ ἡ λαλιά σου ὁμοιάζει. 71 Ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύειν, Ὅτι οὐκ οἶδα τὸν ἄνθρωπον τοῦτον, ὃν λέγετε. 72 Καὶ ἐκ δευτέρου ἀλέκτωρ ἐφώνησε. Καὶ ἀνεμνήσθη ὁ Πέτρος τοῦ ῥήματος οὗ εἶπεν αὐτῷ ὁ Ἰησοῦς, Ὅτι πρὶν ἀλέκτορα φωνῆσαι δὶς, ἀπαρνήσῃ με τρίς. καὶ ἐπιβαλὼν ἔκλαιε.

REVISED VERSION.

below in [x]the court, there com-
eth one [a]of the maid-servants of
the high priest: and when she 67
saw Peter warming himself,
she looked on him, and saith,
[b]Thou also wast with Jesus of
Nazareth. But he denied, say- 68
ing, I know not, [c]nor under-
stand [d] what thou sayest. And
he went out into the porch; and
the cock crew. And [e]the maid- 69
servant [f]seeing him again, be-
gan to say to those who stood
by, This is *one* of them. And 70
he denied [g]*it* again. And a
little after, those who stood by,
said again to Peter, Surely
thou art one of them: for thou
art a Galilean, and thy speech
agreeth [h]*to it*. But he began 71
to curse and to swear, *saying*,
I know not this man of whom
ye speak. And the second time 72
the cock crew. And Peter
called to mind the word which
Jesus said to him, Before the
cock shall crow twice, thou wilt
deny me thrice. And when
he thought [i]on it, he wept.

[x] "the court." See v. 54, note.

[a] "of the maid-servants;" τῶν παιδισκῶν. Wakef., Pechy, Thom., Camp., Dick. The correlative παῖς is a common term for "a man-servant." See (E. V.) Matt. 8 : 6, 13. Luke 7 : 7, etc. Bretsch., "*ancilla, serva.*" "Maid" is too general. Compare Galat. 4 : 22, 23, 30, 31.

[b] "Thou also;" *Καὶ σύ*. So parallel (E. V.) Matt. 26 : 69. So Pechy drops "and."

[c] "nor;" *οὐδὲ*. See ch. 13 : 11, note.

[d] "I," after "understand," is superfluous. The pronoun is not used in De Wette, S. Fr., Iber.

[e] "the maid-servant;" *ἡ παιδίσκη*. See v. 66, note. The definite article is demanded here. It is used by Wesley, Wakef., Campbell, Dick., Pechy, and Sharpe. G. Fr. and S. Fr., "la servante;" Span. and Iber., "la criada;" Ital., "la fantesca;" De Wette, "die Magd." The article obviously refers to the same maid-servant who is mentioned in v. 66. See Bloomfield and Trollope (Analecta) *in loco*.

[f] "seeing;" *ἰδοῦσα*. Wakef., Kend., Campbell, Dickinson, Sharpe.

[g] "*it*." This word is really a supplement, and should have been *italicized* in the E. V., as it is by Wakef.

[h] "*to it*." This *supplement* is substituted for *thereto*, now used as a *legal* term.

[i] "on it." In conformity with present usage, this is substituted for *thereon*.

KING JAMES' VERSION.

CHAP XV.

AND straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

2 And Pilate asked him, Art thou the King of the Jews? And he answering, said unto him, Thou sayest *it*.

3 And the chief priests accused him of many things: but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing; so that Pilate marvelled.

6 Now at *that* feast he released

GREEK TEXT.

CHAP. XV.

ΚΑΙ εὐθέως ἐπὶ τὸ πρωῒ συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων, καὶ ὅλον τὸ συνέδριον, δήσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ παρέδωκαν τῷ Πιλάτῳ. 2 *καὶ ἐπηρώτησεν αὐτὸν ὁ Πιλάτος, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ, Σὺ λέγεις.* 3 *Καὶ κατηγόρουν αὐτοῦ οἱ ἀρχιερεῖς πολλά·* 4 *ὁ δὲ Πιλάτος πάλιν ἐπηρώτησεν αὐτὸν, λέγων, Οὐκ ἀποκρίνῃ οὐδέν; ἴδε, πόσα σου καταμαρτυροῦσιν·* 5 *Ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πιλάτον.*

6 *Κατὰ δὲ ἑορτὴν ἀπέλυεν αὐ-*

REVISED VERSION.

CHAP. XV.

AND [a]immediately in the 1
morning, [b]the chief priests [c]took
counsel with the elders and
scribes, and the whole council,
and bound Jesus, and carried
him away, and [d]delivered *him*
up to Pilate. And Pilate asked 2
him, Art thou the King of the
Jews? And he answering, said
to him, Thou sayest *it*. And 3
the chief priests accused him
of many things. [e]And Pilate 4
asked him again, saying, Answerest thou nothing? behold
how many things [f]they testify
against thee. But Jesus an- 5
swered [g]nothing further; so
that Pilate [h]wondered. Now 6
at *that* feast [i]he used to release

[a] "immediately." See ch. 1 : 10, note.

[b] "the chief priests," etc.; *συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καί γραμματέων, καὶ ὅλον τὸ συνέδριον.*

I have retained the rendering of the E. V., though it is not free from difficulty. The grammatical construction of that version puts "council" in the objective case, coupling it to "scribes," as *that* is connected with "elders," which is governed by the preposition *with*. Now, in the text, *πρεσβυτέρων* and *γραμματέων* (governed by *μετὰ*) are genitives, while *ὅλον τὸ συνέδριον* is placed in the nominative. The text is closely followed by Mont., "*consilium facientes summi sacerdotes cum senioribus et scribis, et universus consessus.*" Beza, "consilio inito, summi sacerdotes cum senioribus et scribis, totusque consessus, vinctum Jesum abduxerunt." Castalio, "inito consilio, Pontifices unà cum Senatoribus et Scribis, totusque consessus, Jesum colligant," etc. To present the thought which the grammatical construction demands, the S. Fr. has "les principaux sacrificateurs avec les anciens et les scribes et tout le conseil consultèrent ensemble après avoir lié Jesus," etc. So Ital., "i principali sacerdoti cogli anziani e scribi e tutti il concistoro tennero consiglio. Dopo aver legato Gesù."— Fritzsche remarks on this passage: "Optime comparata sunt voce. *καὶ ὅλον τὸ συνέδριον* post v. *οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων.* Declarant ut enim illa *et, ut paucis verbis absolvam, universum synedrium.*—Lectio Er. Schmiddii *καὶ ὅλον τοῦ συνεδρίου* ex Syro aliisque translationibus derivata *emendatio* est. Nam si, ut debemus, *ὁλον τὸ συνέδριον* retinemus, id grammatice cum remotiore v. *οἱ ἀρχιερεῖς* cohæret." The rendering of Tyndale (which has been substantially followed by Cranmer, Geneva, and the common E. V.) was derived from the Vulgate, "summi sacerdotes, cum senioribus, et scribis et universo consilio." This is, as though we read with Schmiddius, *καὶ ὅλον τοῦ συνεδρίου.* I submit the following rendering for consideration, "the chief priests, with the elders and scribes, even the whole council, consulted, and bound Jesus."

[c] "took counsel;" *συμβούλιον ποιήσαντες.* Pechy. So (E. V.) ch. 3 : 6. See Rob., *συμβούλιον* (joined with *λαμβάνειν*), "to take counsel."

[d] "delivered—up." See ch. 3 : 19, note.

[e] There is nothing in the text corresponding to, "but he answered nothing."

[f] "they testify;" *καταμαρτυροῦσιν.* Kend. See ch. 14 : 56, note.

[g] "nothing further;" *οὐκέτι οὐδὲν.* Pechy. Rob., *οὐκέτι.*

[h] "wondered;" *θαυμάζειν.* See ch. 5 : 20. Wakef., Kend., Wesley.

[i] "he used to release;" *ἀπέλυεν.* Kendrick, Wakef., Pechy, Bloomf. (N. T.), Camp. John 18 : 39, *ἔστι δὲ συνήθεια ὑμῖν*, "but ye have a custom." The parallel, Matt. 27 : 15, *εἰώθει ἀπολύειν*, E. V., "he was wont." The verb here being in the imperfect, may properly signify what is *usual* or *customary;* continued and repeated action in present time." Stuart (Gram.), §136. II. a. See Trollope (Gram.), p. 129, 2. 2 (*in loco*). Tyndale, "was wont;" Beza (Ed. 1624), "solitus erat solvere;" Vulg., "solebat dimittere;" Castal., "solebat laxare."

KING JAMES' VERSION.

unto them one prisoner, whomsoever they desired.

7 And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud, began to desire *him to do* as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 (For he knew that the chief priests had delivered him for envy.)

11 But the chief priests moved the people that he should rather release Barabbas unto them.

12 And Pilate answered, and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

GREEK TEXT.

τοῖς ἕνα δέσμιον, ὅνπερ ᾐτοῦντο. 7 ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν συστασιαστῶν δεδεμένος, οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν. 8 καὶ ἀναβοήσας ὁ ὄχλος ἤρξατο αἰτεῖσθαι, καθὼς ἀεὶ ἐποίει αὐτοῖς. 9 ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς, λέγων, Θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων; 10 Ἐγίνωσκε γὰρ ὅτι διὰ φθόνον παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς. 11 οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον, ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς. 12 ὁ δὲ Πιλάτος ἀποκριθεὶς πάλιν εἶπεν αὐτοῖς, Τί οὖν θέλετε ποιήσω ὃν λέγετε βασιλέα τῶν Ἰουδαίων; 13 Οἱ δὲ πάλιν ἔκραξαν, Σταύρωσον αὐτόν. 14 Ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς, Τί γὰρ κακὸν ἐποίησεν; Οἱ δὲ περισσοτέρως ἔκραξαν, Σταύρωσον αὐτόν.

REVISED VERSION.

to them one prisoner, whomsoever [j]they asked. And there 7
was *one* named Barabbas, [k]lying
bound [l]with his fellow-insurgents, who had committed murder in the insurrection. And 8
[m]the crowd crying aloud, began
[n]to ask *him to do* as he had ever
done to them. But Pilate an- 9
swered them, saying, Will ye
that [o]I shall release to you the
King of the Jews? (For he knew 10
that the chief priests [p]had delivered him up [q]from envy.) But 11
the chief priests [r]stirred up [s]the
crowd, that he should rather
release Barabbas to them. And 12
Pilate [t]answering again, said to
them, What will ye then that
I shall do *to him*, [u]whom ye call
King of the Jews? [v]And they 13
cried out again, Crucify him.
[w]But Pilate said to them, Why, 14
what evil hath he done? And
they cried out the more exceedingly, Crucify him. [x]Then 15

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j "they asked;" ᾐτοῦντο. Kendrick, Pechy. This verb is usually rendered "ask," in E. V. See Rob.

k "*lying* bound;" δεδεμένος. Pechy.

l "with his fellow-insurgents;" μετὰ τῶν συστασιαστῶν. Thom., Pechy. Rob. (*in verbo*), "a fellow-insurgent;" Beza, "cum seditionis sociis." Though "insurgent" is not found in the E. V., it is still now well understood by all English readers. Wherever we have appropriate words, it is desirable to avoid *periphrases* in translation. As στάσαι, a *correlate* word, is rendered "insurrection" in this verse, there seems to be no good reason why we may not employ "insurgent."

m "the crowd." See ch. 2 : 4, note.

n "to ask;" αἰτεῖσθαι. Sharpe, Wesley, Rob. This is the usual rendering of the verb, in the N. T.

o "I shall release;" ἀπολύσω. This rendering of the aorist subj. accords with present usage. So ποιήσω in the next verse, "I shall do" (E. V.)

p "had delivered—up." See ch. 1 : 14, note.

q "from envy;" διὰ φθόνον. Kend. Although "through envy" would express the thought, it is deemed advisable to restrict (as far as possible) the use of "through" to cases where διὰ is followed by the genitive.

r "stirred up;" ἀνέσεισαν. Wesley, Wakef., Kend., Sharpe, Pechy, Rob. So (E. V.) Luke 23 : 5. The word occurs only in these two passages.

s "the crowd." See ch. 2 : 4, note.

t "answering again;" ἀποκριθεὶς πάλιν. Sharpe. Vulg., "iterum respondens;" Iber., "respondio de nuevo." On the ground that πάλιν is construed with ἀποκριθεὶς, a comma is placed after "again."

u "whom ye call King;" ὃν λέγετε βασιλέα. As the noun is *anarthrous* in the text, no article is deemed necessary in the version. So Thom., Pechy, Iber., S. Fr., De Wette; Dan. The Belg. inserts the indefinite article, "een Koning."

v "And they cried out again;" Οἱ δὲ πάλιν ἔκραξαν. Sharpe, "and they again cried out." Πάλιν ἔκραξαν refers to ἀναβοήσας, v. 8. Hence πάλιν is to be construed with ἔκραξαν. Fritz., "πάλιν ad sublatum (v. 8) clamorem (non ad verba altâ voce enunciata) pertinet." We are thus relieved from the difficulty of supposing (without proof) that the crowd had *previously* cried, "Crucify him!"

w "But;" δὲ. Pechy, Thom., Dick. Vulg., Eras., "verò;" Beza, "autem." The particle is obviously *adversative*.

x "Then;" καὶ. Rob. καί, "At the beginning of a sentence, where any thing is narrated as done immediately, or soon after

KING JAMES' VERSION.

15 And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

16 And the soldiers led him away unto the hall, called Pretorium; and they call together the whole band;

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees, worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 And they compel one Simon a Cyrenian, who passed by, com-

GREEK TEXT.

15 Ὁ δὲ Πιλάτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι, ἀπέλυσεν τὸν Βαραββᾶν· καὶ παρέδωκε τὸν Ἰησοῦν, φραγελλώσας, ἵνα σταυρωθῇ.

16 Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ὅ ἐστι πραιτώριον, καὶ συγκαλοῦσιν ὅλην τὴν σπεῖραν, 17 καὶ ἐνδύουσιν αὐτὸν πορφύραν, καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον, 18 καὶ ἤρξαντο ἀσπάζεσθαι αὐτὸν, Χαῖρε, βασιλεῦ τῶν Ἰουδαίων· 19 καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλάμῳ, καὶ ἐνέπτυον αὐτῷ, καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ. 20 Καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν πορφύραν, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια τὰ ἴδια· καὶ ἐξάγουσιν αὐτὸν, ἵνα σταυρώσωσιν αὐτόν. 21 καὶ ἀγγαρεύουσι παράγοντά τινα Σί-

REVISED VERSION.

Pilate [y]being willing [z]to satisfy
[a]the crowd, released Barabbas
to them, and [b]delivered up Jesus, when he had scourged *him*,
to be crucified. And the sol- 16
diers led him away into [c]the
palace [d]which is [e]*the* Pretorium;
and they called together the
whole band; and they clothed 17
him with purple, and [f]braided
a crown of thorns and put it
about his *head*, and began to 18
salute him, Hail, King of the
Jews! And they [g]smote his 19
head with a reed, [h]and spit on
him, and bowing *their* knees,
[i]did reverence to him. And 20
when they had mocked him,
they took off the purple from
him, and put his own [j]garments
on him, and led him out to
crucify him. And they compel 21
one Simon, a Cyrenian, [k]who

that which the preceding context narrates; here καὶ is equivalent to the more usual τότε, *then, after that.*"

[y] "being willing;" βουλόμενος. Rob., βούλομαι. Butt., Lexilog., I. p. 26 (quoted by Rob. and Liddell), says that this verb differs from θέλω (or ἐθέλω) in expressing a mere *inclination*, or *willingness*, while the latter expresses *choice*, or *purpose*.

[z] "to satisfy;" τὸ ἱκανὸν ποιῆσαι. Wesley, Kend., Thom. Rob. (*in loco*, ἱκανὸν.) Vulg., Erasmus, Beza, Castalio, "satisfacere;" S. Fr., "satisfaire;" Fritz., "Notat *satisfacere alicui*, h. e. efficere, ne quis habeat quod queratur."

[a] "the crowd." See ch. 2 : 4, note.

[b] "delivered—up." See ch. 1 : 14, note.

[c] "the palace;" τῆς αὐλῆς. The Pretorium was the palace erected by Herod, and which at the time of the crucifixion was the residence of the procurators, when they visited Jerusalem. Strictly speaking, this αὐλή was probably the inclosed court where the procurator or his substitute sat to administer justice, and which was also "*the place of* armes" for the guard. See Rob., αὐλή. Bloomf. (*in loco.*) To avoid the necessity of using the phrase "the court of the palace," this note is placed in the margin, "*or* court."

[d] "which is;" ὅ ἐστι. Sharpe. S. Fr., "qui est;" De Wette, "das ist;" Iber., "que es;" Belg., "welk is."

[e] "the." This article is a supplement. A definite article occurs in S. Fr., Iber., De Wette.

[f] "braided;" πλέξαντες. So Rob. (*in loco.*) "Plait" has the same signification, but is now obsolete. See Webster, "Braid," and "Plait." Vulg., Mont., Beza, Castal., render the verb by different inflections of *plecto* ("to braid," "intertwine"). De Wette, "flechten."

[g] "smote his head;" ἔτυπτον αὐτοῦ τὴν κεφαλὴν. Sharpe, Kend., Wakef., "kept smiting his head;" S. Fr., "ils lui frappaient la tête;" Vulg., "percutiebant caput ejus;" Erasmus, "verberabant illius caput;" Beza, "verberabant ejus caput." In the parallel, Matt. 27 : 30, the text is ἔτυπτον εἰς τὴν κεφαλὴν, rendered in the E. V., "smote him on the head." Although the language of the text in the two parallels (Matt. and Mark) is different, the translators have presented a *verbal harmony* to the reader, which is not authorized by the Greek. Many such instances occur in the E. V. of the Evangelists.

[h] "and spit;" καὶ ἐνέπτυον. "Spat" is obsolete, and "did" is superfluous. The present form of the imperfect is *spit*. Bullion's Eng. Gram. Webster.

[i] "did reverence;" προσεκύνουν. See ch. 5 : 6, note.

[j] "garments;" ἱμάτια. So (E. V.) v. 24. This is the usual rendering of this noun, in the E. V. See ch. 5 : 28, note.

[k] "who was passing by;" παράγοντά. Wesley, Sharpe,

KING JAMES' VERSION.

ing out of the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

23 And they gave him to drink, wine mingled with myrrh: but he received *it* not,

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves, the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 And they that passed by,

GREEK TEXT.

μωνα Κυρηναῖον, ἐρχόμενον ἀπ'
ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου
καὶ Ῥούφου, ἵνα ἄρῃ τὸν σταυ-
ρὸν αὐτοῦ.
22 ΚΑΙ φέρουσιν αὐτὸν ἐπὶ
Γολγοθᾶ τόπον, ὅ ἐστι μεθερ-
μηνευόμενον, Κρανίου τόπος.
23 Καὶ ἐδίδουν αὐτῷ πιεῖν ἐσμυρ-
νισμένον οἶνον· ὁ δὲ οὐκ ἔλαβε.
24 Καὶ σταυρώσαντες αὐτὸν, διε-
μέριζον τὰ ἱμάτια αὐτοῦ, βάλ-
λοντες κλῆρον ἐπ' αὐτὰ, τίς τί
ἄρῃ. 25 ἦν δὲ ὥρα τρίτη, καὶ
ἐσταύρωσαν αὐτόν. 26 Καὶ ἦν
ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπι-
γεγραμμένη, Ὁ βασιλεὺς τῶν
Ἰουδαίων. 27 Καὶ σὺν αὐτῷ
σταυροῦσι δύο λῃστὰς, ἕνα ἐκ
δεξιῶν καὶ ἕνα ἐξ εὐωνύμων αὐ-
τοῦ. 28 καὶ ἐπληρώθη ἡ γραφὴ
ἡ λέγουσα, Καὶ μετὰ ἀνόμων
ἐλογίσθη. 29 Καὶ οἱ παραπο-

REVISED VERSION.

was passing by, coming [l]from
the country, the father of Alex-
ander and Rufus, to bear his
cross. And they bring him to 22
[m]a place, Golgotha, which, be-
ing interpreted, is, [n]A place of
a skull. [o]And they gave him 23
wine mingled with myrrh to
drink; but [p]he did not receive
it. And when they had cruci- 24
fied him, they parted his gar-
ments, casting lots [q]for them,
what [r]each should take. And 25
it was the third hour, [s]when
they crucified him. And the 26
[t]inscription of his accusation
[u]was written over *him*, THE
KING OF THE JEWS. And with 27
him they crucify two [v]robbers,
one [w]at his right hand, and the
other [w]at his left. And the 28
scripture was fulfilled, which
saith, And he was numbered
[x]with transgressors. And those 29

Kend. The participial construction is adopted by Wakef. and Thom.

[l] "from;" ἀπ' (ἀγροῦ.) Kend., Pechy, Dick., Wakef., Thom. The E. V. unnecessarily substitutes the *usual* signification of ἐκ ("out of") for that of ἀπὸ ("from").

[m] "a place;" τόπος. So in parallel (E. V.) Matt. 27 : 33. As this noun is *anarthrous* in Matt. and Mark, though not in Luke and John, a close adherence to the text is deemed proper in rendering the word. In conformity with the punctuation of Wesley, a comma is inserted after "place." The indefinite article is employed by Wakefield, Sharpe, Tyndale, Cranmer, Geneva, Pechy.

[n] "A place;" τόπος. So parallel (E. V.) Matt. 27 : 33. Wesley, Wakef., Sharpe, Pechy. See last note.

[o] "And they gave him wine," etc. This arrangement is the natural one for English readers; one in which the words are most easily enunciated and recollected. So De Wette, "sie gaben ihm Myrrhen-Wein zu trinken."

[p] "he did not receive *it*." See last note.

[q] "for them;" ἐπ' αὐτὰ. Sharpe. The preposition marks the *object in reference to which* the action is performed. "Upon" or "on" fails to bring out this idea with sufficient distinctness. In cases like that before us, we employ "for."

[r] "each;" τίς. Wakef., Sharpe, Kend., Dick. In strictness, there is a double interrogative here, "who should take what." With the change of "every one" to "each," the thought is properly exhibited in the E. V.

[s] "when;" καὶ. Wesley, Kend., Camp., Wakef. Hoogeven (on καὶ), "Put for ἵνα, Mark 15 : 25. Heb. 8 : 8." Bloomf. (N. T.) Greenf. De Wette, "da;" Iberian, "cuando;" Ital., "che;" Beza, "quando;" Castal., "cum."

[t] "inscription;" ἐπιγραφή. Sharpe, Pechy, Kend., Wesley, Dick., Thom., Camp. Eras., Beza, Castal., "inscriptio;" Iber., "inscripcion." Rob.

[u] "was written over *him*;" ἦν—ἐπιγεγραμμένη. Pechy. The supplement *him* is taken from Luke 23 : 38, Ἦν—γεγραμμένη ἐπ' αὐτῷ. Belg., "was boven hem geschreven." Some translators have supposed that ἐπι, in composition, in this instance does not modify the verb at all, and that ἐπιγεγραμμένη is equivalent to γεγραμμένη. If this view is well founded, then the rendering should be simply, "was written." Looking at the parallel quoted above, I deem the proper translation, "written over."

[v] "robbers;" λῃστὰς. Kend., Dick., Thom., Camp., Pechy. Vulg., Eras., Mont., Beza, Castal., "latrones;" Ital., "ladroni;" Iber., "ladrones;" De Wette, "Räuber;" S. Fr., "brigands."

[ww] "at"—"at." See ch. 10 : 37, note.

[x] "with transgressors;" μετὰ ἀνόμων. The article of E. V. is dropped by Kend., Camp., Sharpe.

KING JAMES' VERSION.

railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking, said among themselves with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him, reviled him.

33 And when the sixth hour was come, there was darkness over the whole land, until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

36 And one ran and filled a spunge full of vinegar, and put *it*

GREEK TEXT.

ρεύομενοι ἐβλασφήμουν αὐτὸν, κινοῦντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες, Οὐαὶ, ὁ καταλύων τὸν ναὸν, καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, 30 *σῶσον σεαυτὸν, καὶ κατάβα ἀπὸ τοῦ σταυροῦ.* 31 *Ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον, Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι.* 32 *ὁ Χριστὸς ὁ βασιλεὺς τοῦ Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν. Καὶ οἱ συνεσταυρωμένοι αὐτῷ ὠνείδιζον αὐτόν.* 33 *Γενομένης δὲ ὥρας ἕκτης, σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ἐννάτης·* 34 *καὶ τῇ ὥρᾳ τῇ ἐννάτῃ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων, Ἐλωῒ, Ἐλωῒ, λαμμᾶ σαβαχθανί; ὅ ἐστι μεθερμηνευόμενον, Ὁ Θεός μου, ὁ Θεός μου, εἰς τί με ἐγκατέλιπες;* 35 *Καὶ τινὲς τῶν παρεστηκότων ἀκούσαντες ἔλεγον, Ἰδοὺ, Ἡλίαν φωνεῖ.* 36 *Δραμὼν δὲ εἷς, καὶ γεμίσας σπόγγον*

REVISED VERSION.

who passed by [y]reviled him,
wagging their heads, and saying, Ah! thou that destroyest
the temple, and buildest *it* in
three days, save thyself, and 30
come down from the cross. [z]In 31
like manner also the chief
priests, mocking, said [a]to one
another with the scribes, He
saved others; himself he can
not save. [b]Let the Anointed, 32
the King of Israel come down
now from the cross, that we
may see and believe. And
those, who were crucified with
him, [c]reproached him. And 33
when [d]the sixth hour came,
there was darkness over the
whole land, till the ninth hour.
And at the ninth hour Jesus 34
cried with a loud voice, saying,
Eloi, Eloi, [e]lamma sabachthani?
[f]which, being interpreted, is,
My God, my God, why hast
thou forsaken me? And some 35
of those, who stood by, [g]hearing *it*, said, Behold, he calleth
Elijah. And one ran and [h]filled 36
a sponge with vinegar, and

[y] "reviled;" *ἐβλασφήμουν.* Campbell, Thom. So parallel (E. V.) Matt. 27 : 39. See ch. 3 : 28, note.

[z] "In like manner;" *Ὁμοίως—καὶ.* Wesley, Kend., Pechy. Rob. (*in verbo*) "Likewise" is ambiguous, at it signifies both "in like manner," and "also." See Webster. *Ὁμοίως* is always rendered "likewise," in the E. V. The particle *δὲ* of the Text. Recept. (after *Ὁμοίως*) is canceled by Griesbach, Scholz, Lach., Knapp, Titt., Fritz., Bloomf., Tischend., Rob. (Harmony.) It is spurious.

[a] "to one another;" *πρὸς ἀλλήλους.* See ch. 4 : 41, note. Wesley. As an alternative rendering, "the chief priests, mocking among themselves with the scribes, said," etc. So Sharpe. Iber., "los principes de los sacerdotes tambien, con los escribas, burlandose de [el] unos con otros, decian;" Castalio, "Pontifices inter sese illudentes, cum scribis dicebant.

[b] "Let—come down;" *καταβάτω.* So *κατάβα,* v. 30, and the parallel, Matt. 27 : 42. Wakef., Sharpe, Wesley, Pechy.

[c] "reproached;" *ὠνείδιζον.* So (E. V.) Luke 6 : 22. Rom. 15 : 3. 1 Tim. 4 : 10. 1 Pet. 4 : 14. Kend., Dick., Pechy, Camp., Robinson. Liddell, "to throw a reproach upon one." "Revile" is the uniform rendering of *βλασφημέω,* in this Revision.

[d] "the sixth hour came;" *γενομένης—ὥρας ἕκτης.* Here, as in other instances, a change is made to avoid the ungrammatical construction of the auxiliary "to be," with an intransitive verb. See ch. 1 : 38, note.

[e] "lamma;" *λαμμᾶ.* The Greek orthography of this transferred word is followed. So Sharpe, Kend., Campbell, Dick., De Wette, Belg., Iber.

[f] "which, being interpreted, is;" *ὅ ἐστι μεθερμηνευόμενον.* Thom., Kend., ("which, interpreted, is"); Iber., "que, traducido, es."

[g] "hearing;" *ἀκούσαντες.* Wesley, Kend., Wakef., Camp.

[h] "filled a sponge with;" *γεμίσας σπόγγον.* Sharpe, Wakefield, Kendrick. S. Fr., "remplit de vinaigre une éponge;" De Wette, "füllete einen Schwamm." "Full" is superfluous. It

KING JAMES' VERSION.

on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the vail of the temple was rent in twain, from the top to the bottom.

39 And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off, among whom was Mary Magdalene, and Mary the mother of James the less, and of Joses, and Salome;

41 Who also, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

42 And now, when the even was come, (because it was the

GREEK TEXT.

ὄξους, περιθείς τε καλάμῳ, ἐπότιζεν αὐτὸν, λέγων, Ἄφετε, ἴδωμεν εἰ ἔρχεται Ἡλίας καθελεῖν αὐτόν.
37 Ὁ δὲ Ἰησοῦς ἀφεὶς φωνὴν μεγάλην ἐξέπνευσε.
38 καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο, ἀπὸ ἄνωθεν ἕως κάτω.
39 Ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ, ὅτι οὕτω κράξας ἐξέπνευσεν, εἶπεν, Ἀληθῶς ὁ ἄνθρωπος οὗτος υἱὸς ἦν Θεοῦ.
40 Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς ἦν καὶ Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσῆ μήτηρ, καὶ Σαλώμη,
41 αἳ καὶ, ὅτε ἦν ἐν τῇ Γαλιλαίᾳ, ἠκολούθουν αὐτῷ, καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.
42 Καὶ ἤδη ὀψίας γενομένης, ἐπεὶ ἦν παρασκευὴ, ὅ ἐστι προσ-

REVISED VERSION.

[i]winding *it* on a reed [j]gave him
drink, saying, [k]Forbear; let us
see whether Elijah will come
to take him down. And Jesus 37
[l]uttering a loud cry [m]expired.
And the vail of the temple was 38
rent [n]in two, [o]from top to bot-
tom. And when the centurion, 39
[p]who stood by over against
him, saw that he cried out [q]so,
and [r]expired, he said, Truly
this man was the Son of God.
There were also women looking 40
on [s]far off, among whom was
Mary Magdalene, and Mary the
mother of James [t]the younger,
and of Joses, and Salome; who 41
also, when he was in Galilee,
followed him, and ministered
to him; and many other women,
who came up with him to Jeru-
salem. And now, [u]evening hav- 42
ing come ([v]since it was the

was taken from Tyndale. Vulg., "implens spongiam aceto." So Montanus.

[i] "winding *it;*" *περιθείς*. Literally, "putting *it* round," that is, according to our *usus loquendi*, "winding it," i. e., the sponge. See Rob. (*in verbo.*) Beza, "circumpositâ;" Vulg., "circumponens calamo." This act of "winding around" was the natural one for attaching the sponge to the "reed," or hysop-stalk.

[j] "gave him drink;" *ἐπότιζεν αὐτὸν*. So (E. V.) Matt. 25 : 35, *ἐποτίσατέ με*, "ye gave me drink." The verb is thus rendered Rom. 12 : 20. This corresponds with present usage; while "to give to drink" is a phrase which has never been *current* in our language.

[k] "Forbear;" *Ἄφετε*. Thom., Rob., "*to leave* unheeded." The phrase "Let alone" requires a supplement like "*him*." The *thought* may be well expressed as above. Wakefield, "Hold!" Dick., "Desist." Alternative rendering, "Let *him* alone."

[l] "uttering;" *ἀφεὶς*. Rob. (in verbo) (spoken "of the voice, *to send forth, to utter;*" Beza, Castal., "emissâ voce magnâ." "Utter" is often used in the E. V. for the act of sending forth loud sounds. Habak. 3 : 10. Joel 3 : 16. Rev. 10 : 3.

[m] "expired;" *ἐξέπνευσε*. Wesley, Kend., Pechy, Wakefield, Camp. Vulg., Mont., Eras., Beza, Castalio, "expiravit." Rob., Bretsch. As an alternative rendering, the idiomatic phrase, "he breathed his last."

[n] "in two;" *εἰς δύο*. Kend., Pechy, Wakef., Thom., Camp., Sharpe. "Twain" is now confined to poetry.

[o] "from top to bottom;" *ἀπὸ ἄνωθεν ἕως κάτω*. Sharpe, Camp., Kend., Thom.

[p] "who stood by;" *ὁ παρεστηκὼς*. Pechy. Liddell, "*to stand by*, or *be by*." Often rendered thus in E. V.

[q] "so." This is the natural arrangement in English. Wakefield.

[r] "expired." See v. 37, note.

[s] "far off." See ch. 5 : 6, note.

[t] "the younger;" *τοῦ μικροῦ*. Rob. (*in verbo*), "in a comparative sense, for *less, younger;* Lat. 'minor natu,' Mark 15 : 40." So Thom., Pechy, Camp., Dick. Bretsch. (*in loco*), "*minor natu, junior.*"

[u] "evening having come." See ch. 1 : 32, note.

[v] "since;" *ἐπεὶ*. Rob., Pechy, Dick. So (E. V.) 2 Cor. 13 : 3. Iber., "pués."

KING JAMES' VERSION.

preparation, that is, the day before the sabbath,)

43 Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead.

45 And when he knew *it* of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene and Mary *the mother* of Joses beheld where he was laid.

GREEK TEXT.

άββατον, 43 ἦλθεν Ἰωσὴφ ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων βουλευτής, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ Θεοῦ· τολμήσας εἰσῆλθε πρὸς Πιλάτον, καὶ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ. 44 ὁ δὲ Πιλάτος ἐθαύμασεν εἰ ἤδη τέθνηκε· καὶ προσκαλεσάμενος τὸν κεντυρίωνα, ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέθανε· 45 καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος, ἐδωρήσατο τὸ σῶμα τῷ Ἰωσήφ. 46 καὶ ἀγοράσας σινδόνα, καὶ καθελὼν αὐτὸν, ἐνείλησε τῇ σινδόνι, καὶ κατέθηκεν αὐτὸν ἐν μνημείῳ, ὃ ἦν λελατομημένον ἐκ πέτρας· καὶ προσεκύλισε λίθον ἐπὶ τὴν θύραν τοῦ μνημείου. 47 ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία Ἰωσῆ ἐθεώρουν ποῦ τίθεται.

REVISED VERSION.

preparation, that is, the day be-
fore the sabbath), Joseph of 43
Arimathea, an honorable coun-
selor, [w]who himself also [x]was
waiting for the kingdom of
God, came and went in boldly
to Pilate, and [y]asked for the
body of Jesus. And Pilate 44
wondered [z]that [a]he was already
dead: and calling [b]to *him* the
centurion, he [c]inquired of him
whether he had been [d]now long
dead. And when he knew *it* 45
[e]from the centurion, he gave
the body to Joseph. And he 46
bought fine linen, and took him
down, and wrapped him in the
linen, and laid him in [f]a tomb,
which was hewn out of a rock,
and rolled a stone to the door
of the [g]tomb. And Mary Mag- 47
dalene and Mary *the mother* of
Joses saw where he was laid.

CHAP. XVI.

AND when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morn-

CHAP. XVI.

ΚΑΙ διαγενομένου τοῦ σαββάτου, Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν. 2 καὶ

CHAP. XVI.

AND when the sabbath was 1
past, Mary Magdalene, and
Mary *the mother* of James,
and Salome, had bought sweet
spices, that they might come
and anoint him. And [a]very 2

---

[w] "who himself also;" ὃς καὶ αὐτὸς. Wakef., Kend., Pechy, Camp.

[x] "was waiting;" ἦν προσδεχόμενος. Sharpe. This Progressive Form of the verb is adopted by Wakef., Dick., Thomson, Kend.

[y] "asked for;" ᾐτήσατο. Geneva, Kendrick, Wakef., Pechy, Rob. This is the ordinary rendering of the verb, in the N. T.

[z] "that;" εἰ. Wakef., Pechy, Kend., Wesley, Dick., Thom. De Wette, "dass;" S. Fr., "que;" Iber., "que." Rob. (εἰ) quotes this passage in illustration of a peculiar usage as to εἰ, and renders it by "that." According to this usage, "it is spoken of things, not merely *possible*, but *certain*, and dependent on no condition." This is especially the case after verbs expressing emotion. Butt., ȝ139, m. 60. Bloomfield (*in loco*), "Beza and others render the εἰ by *an*, as if there were a doubt; whereas, εἰ is used with θαυμάζειν, as the Latin *si* with *mirari* (indeed, with all verbs of wonder), to express, what is not *doubted*, but *wondered at*." Thus εἰ is for ὅτι, and we may render, "wondered *that* he was already dead [so soon]."

[a] "he was already dead;" ἤδη τέθνηκε. Kend., Dick., Wesley, Pechy. S. Fr., "il était déjà mort;" De Wette, "er schon gestorben sei."

[b] "to *him*." See ch. 3 : 13, note.

[c] "inquired of him;" ἐπηρώτησεν αὐτὸν. Rob. (*in verbo*), "to inquire of."

[d] "now long;" πάλαι. Rob. (*in loco.*) Pechy and Sharpe, "long." Alternative rendering, "any time." Camp.

[e] "from;" ἀπὸ. Pechy, Sharpe, Q., Wakef., Kend.

[f] "a tomb;" μνημείῳ. The E. V. is not uniform in rendering this noun. Sometimes it has "tomb," and at others "sepulchre." This remark applies also to its renderings of τάφος. I employ "tomb" for μνημεῖον.

[g] "tomb." See last note.

[a] "very early;" λίαν πρωΐ. Wesley, Kend., Sharpe, Pechy.

KING JAMES' VERSION.

ing, the first *day* of the week, they came unto the sepulchre at the rising of the sun:

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 (And when they looked, they saw that the stone was rolled away,) for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter, that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out quickly,

GREEK TEXT.

λίαν πρωῒ τῆς μιᾶς σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον, ἀνατείλαντος τοῦ ἡλίου. [3] καὶ ἔλεγον πρὸς ἑαυτὰς, Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου; [4] Καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀποκεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα. [5] καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον, εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς, περιβεβλημένον στολὴν λευκήν· καὶ ἐξεθαμβήθησαν. [6] ὁ δὲ λέγει αὐταῖς, Μὴ ἐκθαμβεῖσθε. Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε, ὁ τόπος ὅπου ἔθηκαν αὐτόν. [7] ἀλλ' ὑπάγετε, εἴπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ, ὅτι προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν. [8] Καὶ ἐξελθοῦσαι ταχὺ

REVISED VERSION.

early, [b]on the first *day* of the
week, they came to the [c]tomb,
at the rising of the sun: and 3
they [d]were saying among themselves,
Who will roll away the
stone [e]for us from the door of
the [f]tomb? (and [g]looking up, 4
they saw that the stone [h]had
been rolled away,) for it was
very great. And entering into 5
the [i]tomb, they saw a young
man sitting [j]at the right side,
clothed in a long [k]white robe;
and [l]they were terrified. And 6
he saith to them, [m]Be not terrified:
ye seek Jesus of Nazareth,
who was crucified; [n]he hath
risen, he is not here: behold
the place where they laid him.
But [o]go, tell his disciples, [p]and 7
especially Peter, [q]He goeth before
you into Galilee: there [r]ye
will see him, as he said to you.
And they went out, [s]and fled 8

De Wette, "sehr frühe." In (E. V.) John 20 : 1, πρωΐ is rendered "early." See Rob., πρωΐ. Liddell, "generally *early*." It properly indicates the morning twilight, the period between day-break and sunrising.

[b] "on the first day;" τῆς μιᾶς. Sharpe, Kend., Pechy, Dick. De Wette, "am ersten Wochentage."

[c] "tomb." See ch. 15 : 46, note.

[d] "were saying;" ἔλεγον. Wakef., Thom. Vulg., Erasmus, Beza, "dicebant." This rendering preserves the usual force of the imperfect. S. Fr., "elles disaient."

[e] "for us;" ἡμῖν. This is the proper order in English. The singularity and harshness of the E. V. is thus obviated.

[f] "tomb." See ch. 15 : 46, note.

[g] "looking up;" ἀναβλέψασαι. Kend., Pechy. Rob., ἀναβλέπω. Bretsch., "*suspicio, sursum specto*, sic aufblicken;" S. Fr., "levant les yeux."

[h] "had been rolled away;" ἀποκεκύλισται. Sharpe, Pechy, Camp. This may be regarded as one of the few cases where the perfect has the force of a pluperfect. Trollope, § 50, p. 133, Still, if we suppose, with some, that it has the force of a present, our idiom would demand that it should be rendered "had been rolled away," especially as the verbs of the preceding context are in *the past*.

[i] "tomb." See ch. 15 : 46, note.

[j] "at." See ch. 10 : 37, note.

[k] "white robe;" στολὴν λευκήν. Wesley, Kendrick, Pechy, Campbell, Thom., Sharpe. Στολή is properly rendered "robe" (E. V.) Luke 15 : 22. Rev. 6 : 11; 7 : 9, 14.

[l] "they were terrified;" ἐξεθαμβήθησαν. Kend., Thom., Pechy.

[m] "Be not terrified." See last note.

[n] "he hath risen;" ἠγέρθη. See ch. 6 : 14, note.

[o] "go;" ὑπάγετε. So (E. V.) ch. 5 : 19, 34; 6 : 38, etc. Kend., Pechy, Camp., Thom. See ch. 1 : 44, note.

[p] "and especially;" καὶ. Q., Bloomf. (N. T.) Rob. (καὶ), "When a part is subjoined to a whole, by way of emphasis, καί may be rendered *and especially, imprimis*, Mark 16 : 7." In such constructions μάλιστα is understood. Thom., Dick., "in particular."

[q] "He goeth," etc. Ὅτι, before προάγει, is *pleonastic*. Q. furnishes the following citation from De Wette, "not '*that*' he goeth before you." The direct speech is addressed to the disciples. The particle is treated as *pleonastic* by Beza, Castalio, De Wette, Wakef., Dick. As the particle has the same use with our sign of quotation, I commence the following sentence with a capital.

[r] "ye will see;" ὄψεσθε. Sharpe.

[s] ταχὺ ("quickly") of the Text. Recept. is rejected as spurious

KING JAMES' VERSION.

and fled from the sepulchre; for they trembled, and were amazed: neither said they any thing to any *man;* for they were afraid.

9 Now, when *Jesus* was risen early, the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 *And* she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 After that, he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told *it* unto the residue: neither believed they them.

14 Afterward he appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief, and hardness of heart, because they believed not them

GREEK TEXT.

ἔφυγον ἀπὸ τοῦ μνημείου· εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπον, ἐφοβοῦντο γάρ.

9 Ἀναστὰς δὲ πρωῒ πρώτῃ σαββάτου ἐφάνη πρῶτον Μαρίᾳ τῇ Μαγδαληνῇ, ἀφ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια. 10 ἐκείνη πορευθεῖσα ἀπήγγειλε τοῖς μετ' αὐτοῦ γενομένοις, πενθοῦσι καὶ κλαίουσι. 11 κἀκεῖνοι ἀκούσαντες ὅτι ζῇ καὶ ἐθεάθη ὑπ' αὐτῆς ἠπίστησαν. 12 Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἑτέρᾳ μορφῇ, πορευομένοις εἰς ἀγρόν. 13 κἀκεῖνοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν. 14 Ὕστερον ἀνακειμένοις αὐτοῖς τοῖς ἕνδεκα ἐφανερώθη, καὶ ὠνείδισε τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν, ὅτι τοῖς θεα-

REVISED VERSION.

from the [t]tomb; [u]for trembling
and amazement had seized
them, [v]and they said [w]nothing
[x]to any one; for they were
afraid. Now *Jesus* [y]having 9
risen early, [z]on the first day of
the week, appeared first to
Mary Magdalene, out of whom
he had cast seven [a]demons.
[b]She went and told those, who 10
had been with him, as they
mourned and wept. And they, 11
[c]when they heard that he was
alive, and had been seen [d]by
her, [e]believed not. After that, 12
he appeared in another form to
two of them as [f]they were
walking, [g]going into the coun-
try. And they went and told 13
it [h]to the rest: [i]neither did
they believe them. [j]Afterwards 14
he appeared to the eleven, as
[k]they reclined at table, and up-
braided them for their unbelief
and [l]obstinacy of heart, because
they believed not those, who

by Griesbach, Scholz, Knapp, Tittmann, Lach., Tischend. Not recognized by Syriac or Vulgate. Bloomf. says it is omitted in most of the best MSS.

[t] "tomb." See ch. 15 : 46, note.

[u] "for trembling and amazement had seized them;" εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις. This more literal rendering is accurate, and preserves the *energy* of the text. So (in substance) Kend., Sharpe, Pechy. S. Fr., "or le tremblement et le trouble les avaient saisies;" De Wette, "es hatte sie aber Schrecken und Entsetzen ergriffen;" Belg., "ende bevinge ende ontzettinge hadde haar bevangen."

[v] "and;" καὶ. Wesley, Pechy, Kend., Wakef., Dick., Sharpe. S. Fr., "et;" Iber., "i;" De Wette, "und;" Belg., ende.

[w] "nothing;" οὐδὲν. Sharpe, Kend., Wesley, Dick., Camp., Thom. Iber., "nada."

[x] "to any one;" οὐδενὶ (preceded by *a negative*). Kend., Wesley, Dick., Camp., Thom.

[y] "having risen;" ἀναστὰς. Sharpe, Pechy, Kend., Dick., Camp. Iber., "habiendo resuscitato."

[z] "on the first;" πρώτῃ. Kend. De Wette, "am ersten." See v. 2, note.

[a] "demons." See ch. 1 : 34, note.

[b] The supplementary "*and*" at the commencement of this verse is unnecessary. It is dropped by Wesley, Wakef., Camp. Nothing equivalent to it in Vulg., Eras., Beza, Castal., Belg., De Wette, S. Fr., Iber., Ital.

[c] "when they heard;" ἀκούσαντες. Sharpe, Dick., Pechy.

[d] "by her;" ὑπ' αὐτῆς. Wakef., Kend., Dickinson, Sharpe, Camp., Thom.

[e] "believed not;" ἠπίστησαν. Sharpe, Camp., Dickinson, Thom.

[f] "they were walking;" περιπατοῦσιν. Wesley, Pechy, Wakef., Sharpe.

[g] "going;" πορευομένοις. Sharpe, Wesley, Pechy. The thought, presented in this passage, may be expressed according to our *usus loquendi* by this rendering, "they were walking into the country." Still, the more literal phraseology is perhaps preferable.

[h] "to the rest;" τοῖς λοιποῖς. Kend., Wakef., Thom. So λοιπός is rendered (E. V.) Matt. 27 : 49. Luke 12 : 26. Acts 5 : 13, etc.

[i] "neither did they believe them." Kend. This is the natural order in English.

[j] "afterwards." This is the present orthography. It occurs, however, in the E. V., Exod. 11 : 1. 1 Sam. 9 : 13. Job 18 : 2. Gal. 3 : 23. So Sharpe.

[k] "they reclined." See ch. 2 : 15, note.

[l] "obstinacy of heart;" σκληροκαρδίαν. See ch. 10 : 5, note. De Wette, "Hartsinnigkeit.

KING JAMES' VERSION.

which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.

17 And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.

GREEK TEXT.

σαμένοις αὐτὸν ἐγηγερμένον οὐκ ἐπίστευσαν. 15 Καὶ εἶπεν αὐτοῖς, Πορευθέντες εἰς τὸν κόσμον ἅπαντα, κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. 16 ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται· ὁ δὲ ἀπιστήσας κατακριθήσεται. 17 σημεῖα δὲ τοῖς πιστεύσασι ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσι· γλώσσαις λαλήσουσι καιναῖς· 18 ὄφεις ἀροῦσι· κἂν θανάσιμόν τι πίωσιν, οὐ μὴ αὐτοὺς βλάψει· ἐπὶ ἀῤῥώστους χεῖρας ἐπιθήσουσι, καὶ καλῶς ἕξουσιν.

19 Ὁ μὲν οὖν Κύριος, μετὰ τὸ λαλῆσαι αὐτοῖς, ἀνελήφθη εἰς τὸν οὐρανὸν, καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ Θεοῦ· 20 ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ Κυρίου συνεργοῦντος, καὶ τὸν λόγον βεβαιοῦντος διὰ τῶν ἐπακολουθούντων σημείων. Ἀμήν.

REVISED VERSION.

had seen him, [m]after he had
risen. And he said to them, 15
[n]Go into all the world, preach
the gospel to every creature.
He that believeth and [o]is im- 16
mersed, shall be saved, but he
that believeth not, [p]shall be
condemned. And these signs 17
[q]shall accompany those, who
believe: in my name they shall
cast out [r]demons; they shall
speak with new tongues; they 18
shall take up serpents; and if
they drink any deadly thing, it
shall [s]not hurt them at all; they
shall lay hands on the sick, and
they shall recover. So then, 19
after the Lord had spoken to
them, [t]he was taken up into
heaven, and sat [u]at the right
hand of God. And they went 20
forth, and preached every
where, the Lord working with
them, and confirming the word,
[v]through [w]the [x]accompanying
signs.[y]

[m] "after he had risen;" *αὐτὸν ἐγηγερμένον*. Sharpe.

[n] "Go into," etc. The nominative "ye" is unnecessary, as there is no especial *emphasis* belonging to it. Omitted by Wesley, Kendrick, Pechy, Camp. "And" (of E. V.) is omitted, as there is no conjunction in the text.

[o] "is immersed." See ch. 1 : 4, note.

[p] "shall be condemned;" *κατακριθήσεται*. Rob., Q., Wakef., Kend., Dick., Sharpe. This verb occurs nineteen times, and is rendered by "condemn" in all cases, except Rom. 14 : 23, and the present one.

[q] "shall accompany;" *παρακολουθήσει*. Rob. (*in loco*), Pechy, Dick., Wakef., Thom. S. Fr., "accompagneront;" Iber., "accompañaran."

[r] "demons." See ch. 1 : 34, note.

[s] "not—at all;" *οὐ μή*. Robinson (*μή*), "*Not at all, by no means;*" Wesley, "in no wise."

[t] "he was taken up;" *ἀνελήφθη*. Sharpe, Kend., Camp.

[u] "at." See ch. 10 : 37.

[v] "through;" *διὰ* (cum genit.) Rob.

[w] "the;" *τῶν*. As *σημείων* is definite (*σημεῖα*, v. 17), the article should be retained.

[x] "accompanying signs;" *ἐπακολουθούντων σημείων*. Rob. (*in loco, ἐπακολουθέω.*) As an alternative rendering, "which accompanied *them*." So Kend.

[y] "*Ἀμήν*" is omitted by Griesb., Scholz, Schott, Lach., Titt., Knapp, Bloomf., Tisch. It is spurious.

THE

REVISED VERSION

OF

THE GOSPEL ACCORDING TO MARK.

WITH MARGINAL READINGS.

THE

REVISED VERSION

OF

THE GOSPEL ACCORDING TO MARK.

WITH MARGINAL READINGS.

I.—The beginning of the gospel of Jesus
2 Christ, the Son of God; as it is written in
the prophets, Behold, I send my messenger
before thy face, who shall prepare thy way
3 before thee; a voice of one crying in the
desert, Prepare the way of the Lord, make
4 his paths straight. John was immersing in
the desert, and preaching the immersion of
5 repentance, for the remission of sins. And
there went out to him all the country of Judea,
and those of Jerusalem, and were all immersed
by him in the river Jordan, confessing their
6 sins. And John was clothed with camel's hair,
and with a leathern girdle about his loins;
7 and he ate locusts and wild honey. And he
preached, saying, One mightier than I, cometh
after me, the strap of whose shoes I am not
8 worthy to stoop down and loose. I indeed
immerse you in water, but he will immerse you
9 in the Holy Spirit. And it came to pass in
those days, *that* Jesus came from Nazareth of
Galilee, and was immersed by John in the
10 Jordan. And immediately coming up out of
the water, he saw the heavens parted, and
the Spirit like a dove descending upon him.
11 And there came a voice from the heavens, saying,
ing, Thou art my beloved Son, in whom I am
12 well pleased. And immediately the Spirit
13 sendeth him forth into the desert. And he
was there, in the desert, forty days, tried by
Satan; and was with the wild beasts; and the
angels ministered to him.

Now after John was delivered up, Jesus 14
came into Galilee preaching the gospel of the
kingdom of God, and saying, The time is ful- 15
filled, and the kingdom of God draweth near;
repent and believe the gospel.

Now as he was walking by the sea of Gali- 16
lee, he saw Simon, and Andrew, his brother,
casting a net into the sea; for they were
fishers. And Jesus said to them, Come after 17
me, and I will make you become fishers of
men. And immediately they left their nets, 18
and followed him. And going on a little 19
further thence, he saw James, the *son* of Zebe-
dee, and John, his brother, who also were in
the ship, mending their nets. And immedi- 20
ately he called them; and they left their
father Zebedee in the ship with the hired
servants, and went after him.

And they went into Capernaum; and imme- 21
diately on the sabbath, he entered into the
synagogue and taught. And they were aston- 22
ished at his teaching, for he taught them as
one having authority, and not as the scribes.
And there was in their synagogue a man with 23
an unclean spirit; and he cried out, saying, Ah! 24
what have we to do with thee, Jesus of Na-
zareth? hast thou come to destroy us? I know
thee, who thou art, the Holy One of God. And 25
Jesus rebuked him, saying, Be silent, and come
out of him. And the unclean spirit convulsing 26
him, and crying out with a loud voice, came
out of him. And they were all amazed, so 27

that they questioned among themselves, saying,
What is this? What new teaching is this?
for with authority he commandeth even the
28 unclean spirits, and they obey him. And di-
rectly his fame spread abroad through the whole
surrounding region of Galilee.
29 And immediately, when they came out of the
synagogue, they entered into the house of Si-
30 mon and Andrew, with James and John. But
Simon's mother-in-law lay sick with a fever;
31 and immediately they tell him of her. And he
came and took her by the hand, and lifted her
up; and immediately the fever left her, and she
32 ministered to them. And evening having come,
when the sun set, they brought to him all the
33 sick, and the demoniacs. And the whole city
34 was gathered together at the door. And he
healed many who were sick with various dis-
eases, and cast out many demons; and he did
not suffer the demons to speak, because they
knew him.
35 And in the morning, rising up while it was
quite dark, he went out, and departed into a
36 solitary place, and there prayed. And Simon,
37 and those with him, followed after him. And
when they had found him, they say to him, All
38 are seeking thee. And he saith to them, Let
us go into the neighboring towns, that I may
preach there also; for I have come forth for this.
39 And he preached in their synagogues through
the whole of Galilee, and cast out demons.
40 And a leper cometh to him, beseeching him,
and kneeling to him, and saying to him, If
41 thou wilt, thou canst cleanse me. And Jesus,
moved with compassion, stretched out *his* hand,
and touched him, and saith to him, I will, be
42 cleansed. And as he spoke, immediately the
leprosy departed from him, and he was cleansed.
43 And he strictly charged him, and immediately
44 sent him away: and saith to him, See that thou
say nothing to any one; but go show thyself
to the priest, and offer on account of thy
cleansing, what Moses commanded, for a testi-
45 mony to them. But he went out, and began to
publish *it* much, and to blaze abroad the matter,
so that *Jesus* could no longer openly enter into
a city, but was without in desert places: and
they came to him from every quarter.

II.—AND again he entered into Capernaum,
after *some* days; and it was heard that he was
in *the* house. And immediately many were 2
assembled, so that even the place before the
door could no longer contain them: and he
spoke the word to them. And they come to 3
him, bringing a paralytic, carried by four.
And as they could not come near him on ac- 4
count of the crowd, they unroofed *the place*
where he was; and digging through, they let
down the couch on which the paralytic lay.
And Jesus seeing their faith, saith to the 5
paralytic, Child, thy sins are forgiven thee.
But there were some of the scribes sitting 6
there, and reasoning in their hearts, Why doth
this *man* thus utter revilings? Who can for- 7
give sins but one, *even* God? And immedi- 8
ately, when Jesus perceived in his spirit that
they thus reasoned within themselves, he said
to them, Why do ye reason these things in your
hearts? Which is easier, to say to the para- 9
lytic, Thy sins are forgiven thee; or to say,
Rise, and take up thy couch and walk? But 10
that ye may know that the Son of man hath
[a]power on earth to forgive sins (he saith to the
paralytic), I say to thee, Rise, and take up thy 11
couch, and go into thy house. And immediately 12
he rose, and taking up the couch, went forth
before *them* all; so that they were all amazed,
and glorified God, saying, We never saw *it*
thus.

And he went forth again by the sea-side; 13
and all the crowd came to him, and he taught
them. And as he passed along, he saw Levi, 14
the *son* of Alpheus, sitting at the tax-office, and
said to him, Follow me. And he rose and fol-
lowed him. And it came to pass, as he re- 15
clined at table in his house, that many tax-
gatherers and sinners also reclined with Jesus
and his disciples, for they were many, and they
followed him. And when the scribes and the 16
Pharisees saw him eating with tax-gatherers
and sinners, they said to his disciples, Why is
it that he eateth and drinketh with the tax-
gatherers and sinners? And Jesus hearing *it*, 17
saith to them, Those who are well, have no

[a] *or*, "authority."

need of a physician, but those who are sick. I
came not to call the righteous, but sinners.
18 And the disciples of John and of the Pharisees
used to fast; and they come, and say to him,
Why do the disciples of John, and those of the
19 Pharisees fast, but thy disciples fast not? And
Jesus said to them, Can the sons of the bride-
chamber fast, while the bridegroom is with
them? As long as they have the bridegroom
20 with them, they can not fast. But the days
will come, when the bridegroom will be taken
away from them, and then they will fast in
21 those days. And no one seweth a piece of
undressed cloth on an old garment; else the
new piece, which filleth it up, taketh from
22 the old, and a worse rent is made. And no
one putteth new wine into old bottles; else the
new wine doth burst the bottles, and the wine
is spilt, and the bottles will be ruined: but
new wine must be put into new bottles.

23 And it came to pass, that he went through
the fields of grain on the sabbath; and his dis-
ciples began, as they went, to pluck the ears
24 of grain. And the Pharisees said to him, Be-
hold, why are they doing on the sabbath that
25 which is not lawful? And he said to them,
Have ye never read what David did, when he
had need, and was hungry, he and those with
26 him? how he went into the house of God, in
the days of Abiathar, the high priest, and ate
the show-bread, which it is not lawful *for any*
to eat, except the priests, and gave to those
27 who were with him? And he said to them,
The sabbath was made for man, not man for
28 the sabbath: [a]therefore, the Son of man is
Lord also of the sabbath.

III.—And he entered again into the syna-
gogue; and there was a man there who had a
2 withered hand. And they watched him, *to see*
whether he would heal him on the sabbath,
3 that they might accuse him. And he saith to
the man, who had the withered hand, Rise up
4 in the midst. And he saith to them, Is it
lawful to do good on the sabbath, or to do
evil? to save life, or to kill? But they were

[a] *or*, "so that."

silent. And when he had looked round on 5
them with anger, grieving for the hardness of
their hearts, he saith to the man, Stretch out
thy hand. And he stretched *it* out: and his
hand was restored. And the Pharisees went 6
out, and immediately took counsel with the
Herodians against him, how they might destroy
him.

And Jesus withdrew with his disciples to 7
the sea: and a great multitude from Galilee
followed him, and from Judea, and from Jeru- 8
salem, and from Idumea, and *from* beyond the
Jordan; and those about Tyre and Zidon, a
great multitude, hearing what great things he
did, came to him. And he spoke to his dis- 9
ciples, that a small ship should wait on him,
on account of the crowd, lest they should press
on him. For he had healed many, so that as 10
many as had diseases rushed on him to touch
him. And the unclean spirits, when they saw 11
him, fell down before him, and cried out, say-
ing, Thou art the Son of God. And he strictly 12
charged them not to make him known. And 13
he goeth up into the mountain, and calleth to
him, whom he would: and they came to him.
And he appointed twelve, that they should be 14
with him, and that he might send them forth
to preach, and to have power to heal diseases, 15
and to cast out the demons. And Simon he 16
surnamed Peter. And James the *son* of Zebe- 17
dee, and John the brother of James (and he
surnamed them Boanerges, which is, Sons of
Thunder), and Andrew, and Philip, and Bar- 18
tholomew, and Matthew and Thomas, and James
the *son* of Alpheus, and Thaddeus, and Simon
the Cananite, and Judas Iscariot, who also 19
delivered him up.

And they went into a house. And the crowd 20
cometh together again, so that they could not
even eat bread. And when his kindred heard 21
of it, they went out to lay hold of him: for
they said, He is beside himself. And the 22
scribes, who came down from Jerusalem, said,
He hath Beelzebub, and by the prince of the
demons, he casteth out the demons. And he 23
called them to *him*, and said to them in para-
bles, How can Satan cast out Satan? And 24
if a kingdom is divided against itself, that

25 kingdom can not stand. And if a house is
divided against itself, that house can not stand.
26 And if Satan riseth up against himself, and is
divided, he can not stand, but hath an end.
27 No one can enter into the strong one's house,
and plunder his goods, unless he shall first bind
the strong one; and then he will plunder his
28 house. Truly, I say to you, all sins will be for-
given to the sons of men, and whatever revil-
29 ings they may utter; but he who shall revile
the Holy Spirit, never hath forgiveness, but is
30 liable to eternal condemnation: because they
31 said, He hath an unclean spirit. Now his
brethren and his mother came, and standing
32 without, sent to him, calling him. And a
crowd was sitting about him; and they said
to him, Behold, thy mother and thy brethren
33 without are seeking thee. And he answered
them, saying, Who is my mother, or my breth-
34 ren? And looking around on those, who sat
about him, he saith, Behold my mother and my
35 brethren! For whoever shall do the will of
God, he is my brother, and my sister, and
mother.

IV.—And again he began to teach by the
sea-side: and a great crowd was gathered to
him, so that he entered into the ship and sat
in the sea; and all the crowd was by the sea,
2 on the land. And he taught them many things
by parables, and said to them in his teaching,
3 Hearken; behold the sower went out to sow.
4 And it came to pass as he sowed, some fell by
the way-side, and the birds came and devoured
5 it. And some fell on the rocky ground, where
it had not much earth; and immediately it
sprung up, because it had no depth of earth:
6 but when the sun was up, it was scorched; and
because it had no root, it withered away.
7 And some fell among the thorns, and the
thorns grew up, and choked it, and it yielded
8 no fruit. And some fell into the good ground,
and yielded fruit, growing up and increasing,
and *it* bore, some thirty, and some sixty, and
9 some a hundred. And he said, He who hath
10 ears to hear, let him hear. And when he was
alone, those, who were about him, with the
twelve, asked him concerning the parable.
And he said to them, To you it is given to 11
know the secret of the kingdom of God: but
to those without, all these things are done in
parables: that seeing they may see, and not 12
perceive; and hearing they may hear, and not
understand; lest they should turn, and their
sins should be forgiven them. And he saith to 13
them, Know ye not this parable? and how
then will ye know all my parables? The sower 14
soweth the word. And these are they by the 15
way-side, where the word is sown; and when
they have heard, Satan cometh immediately,
and taketh away the word, which was sown in
their hearts. And these are they in like manner, 16
who are sown on the rocky ground; who, when
they have heard the word, immediately receive
it with joy; and have no root in themselves, 17
but endure for a time; afterwards, when afflic-
tion or persecution ariseth on account of the
word, immediately they fall away. And these 18
are they, who are sown among the thorns, such
as hear the word, and the anxieties of this 19
world and the deceitfulness of riches, and the
inordinate desires of other things entering in,
choke the word, and [a]it becometh unfruitful.
And these are they, who were sown on the 20
good ground; such as hear the word, and
receive *it*, and bring forth fruit, some thirty,
some sixty, and some a hundred. And he said 21
to them, Is the lamp brought to be put under
the bushel or under the table-seat, and not to
be set on the lamp-stand? For there is nothing 22
hidden which will not be manifested; nor was
any thing kept secret, but that it should come
to light. If any one hath ears to hear, let him 23
hear. And he said to them, Take heed what 24
ye hear; by the measure with which ye meas-
ure, it will be measured to you; and to you,
who hear, more will be added. For whoever 25
hath, to him will be given: and he who hath
not, even what he hath will be taken from him.

And he said, The kingdom of God is as if 26
a man should cast seed on the ground; and 27
should sleep, and rise night and day, and the
seed should spring and grow up, he knoweth
not how. For the ground bringeth forth fruit 28

[a] *or* "he," as in (E. V.) Matt. 13 : 22.

of itself; first the blade, then the ear, then
29 the full grain in the ear. But when the fruit
offereth *itself*, immediately he putteth in the
sickle, because the harvest hath come.
30 And he said, To what shall we liken the
kingdom of God? or with what comparison
31 shall we compare it? *It is* like a grain of
mustard-seed, which, when it is sown on the
ground, *is* least of all the seeds on the
32 ground: and yet when it is sown, it groweth
up and becometh the greatest of all the herbs,
and shooteth out great branches, so that the
birds of the air can lodge under its shadow.
33 And with many such parables, he spoke the
word to them, even as they were able to hear
34 *it*. But without a parable, he did not speak
to them: and when they were alone, he explained all things to his disciples.
35 And that day, evening having come, he saith
to them, Let us pass over to the other side.
36 And leaving the crowd, they took him as he
was in the ship. And there were also other
37 little ships with him. And there arose a great
storm of wind, and the waves dashed into the
38 ship, so that it was now filling. And he was
at the stern, asleep on the pillow: and they
awake him and say to him, Teacher, dost
39 not thou care that we are perishing? And
he rose and rebuked the wind, and said to
the sea, Be silent, be still! And the wind
40 ceased, and there was a great calm. And he
said to them, Why are ye so fearful? How is
41 it that ye have no faith? And they feared
exceedingly, and said to one another, Who then
is this, that even the wind and the sea obey
him?

V.—And they came to the other side of the
2 sea, into the country of the Gadarenes. And
as he came out of the ship, immediately there
met him out of the tombs a man with an un-
3 clean spirit, who had his dwelling in the tombs:
and no one could bind him, not even with
4 chains: because he had often been bound with
fetters and chains, and the chains had been
burst asunder by him and the fetters broken
5 in pieces: nor could any one tame him. And
always, night and day, he was in the tombs
and in the mountains, crying out, and cutting
himself with stones. But when he saw Jesus 6
far off, he ran and did reverence to him, and 7
cried out with a loud voice and said, What
have I to do with thee, Jesus, Son of the Most
High God? I implore thee by God, that thou
torment me not; (for he had said to him, Come 8
out of the man, unclean spirit.) And he asked 9
him, What is thy name? And he saith to him,
My name is Legion, for we are many. And he 10
besought him earnestly that he would not send
them away out of the country. And there was 11
there by the mountain a great herd of swine
feeding. And the demons besought him, saying, 12
Send us into the swine, that we may enter into
them. And immediately Jesus gave them leave. 13
And the unclean spirits went out, and entered
into the swine: and the herd rushed down
the steep into the sea (they were about two
thousand), and were choked in the sea. And 14
those, who fed them, fled and reported *it* in the
city and in the country. And they went out
to see what it was that had been done. And 15
they come to Jesus and see the demoniac, who
had had the legion, sitting and clothed, and in
his right mind: and they were afraid. And 16
those who saw *it*, told them how it befell the de-
moniac, and concerning the swine. And they be- 17
gan to entreat him to depart from their borders.
And as he went into the ship, he who had been 18
possessed with the demons, entreated him that
he might remain with him. And yet he did not 19
suffer him, but saith to him, Go home to thy
friends and tell them how much the Lord hath
done for thee, and hath pitied thee. And he 20
departed, and began to publish in Decapolis
how much Jesus had done for him. And all
wondered.

And when Jesus had passed over again in 21
the ship to the other side, a great crowd
gathered to him; and he was by the sea. And 22
behold, there cometh one of the rulers of the
synagogue, Jairus by name; and when he saw
him, he fell at his feet, and entreated him 23
earnestly, saying, My little daughter is at the
point of death: *I pray thee*, come and lay
thy hands on her, that she may be healed;
and she will live. And he went with him; 24

and a great crowd followed him, and pressed
on him.
25 And a certain woman, who had had an
26 issue of blood twelve years, and had suffered
much from many physicians, and had spent all
that she had, and was not at all benefited,
27 but rather grew worse, having heard of Jesus,
came in the crowd behind, and touched his
28 garment: for she said, If I may but touch
29 his garments, I shall be healed. And imme-
diately the fountain of her blood was dried
up; and she felt in her body that she was
30 healed of the plague. And immediately, Jesus
knowing in himself that the power had gone
out of him, turned round in the crowd, and
31 said, Who touched my garments? And his dis-
ciples said to him, Thou seest the crowd press-
ing on thee, and sayest thou, Who touched
32 me? And he was looking round to see her
33 who had done this. But the woman fearing
and trembling, knowing what had been done
to her, came and fell down before him, and
34 told him all the truth. And he said to her,
Daughter, thy faith hath healed thee; go in
35 peace and be whole of thy plague. While
he was still speaking, there came *some* from
the house of the ruler of the synagogue, who
said, Thy daughter is dead; why troublest
36 thou the teacher any further? But as soon
as Jesus heard the word that was spoken, he
saith to the ruler of the synagogue, Fear not,
37 only believe. And he suffered no one to fol-
low him except Peter, and James, and John
38 the brother of James. And he cometh to the
house of the ruler of the synagogue, and seeth
a tumult, [a]and those who wept and wailed
39 much. And when he came in, he saith to them,
Why do ye make a tumult, and weep? the child
40 is not dead, but sleepeth. And they laughed
at him. But when he had put them all out,
he taketh the father and the mother of the
child, and those with him, and entereth in
41 where the child was lying. And he took the
child by the hand, and saith to her, Talitha-
cumi; which is, being interpreted, Damsel (I say
42 to thee), rise. And immediately the damsel
rose, and walked about, for she was twelve
years old. And they were greatly astonished.
And he charged them strictly that no one 43
should know it; and commanded that some-
thing should be given her to eat.

VI.—And he went out from thence, and came
into his own country; and his disciples follow
him. And the sabbath having come, he began 2
to teach in the synagogue; and many hearing
him, were astonished, and said, From whence
hath this *man* these things? and what wisdom
is this, which is given to him, that even such
mighty works are wrought by his hands? Is 3
not this the carpenter, the son of Mary, *the*
brother of James, and Joses, and Judas, and
Simon? and are not his sisters here with us?
And they had a difficulty as to him. But 4
Jesus said to them, A prophet is not without
honor, except in his own country, and among
his own kindred, and in his own house. And 5
he could do no mighty works there, except
that he laid his hands on a few sick *persons*,
and healed *them*. And he wondered on account 6
of their unbelief. And he went round the
villages teaching.

And he called to *him* the twelve, and began 7
to send them forth two by two; and gave
them power over the unclean spirits; and com- 8
manded them that they should take nothing for
their journey, except a staff only; no bag, no
bread, no money in their girdle; but be shod 9
with sandals; and not put on two coats. And 10
he said to them, Wherever ye enter into a
house, there remain, till ye depart from that
place. And whoever shall not receive you, 11
nor hear you, when ye depart thence, shake off
the dust under your feet, for a testimony to
them. Truly I say to you, it will be more
tolerable for Sodom or Gomorrah in the day
of judgment, than for that city. And they went 12
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they cast out many demons, and anointed with
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brother Philip's wife; for he had married her.
18 For John had said to Herod, It is not lawful
19 for thee to have thy brother's wife. So Herodias
had a grudge against him, and would have
20 killed him; and yet could not: for Herod
feared John, knowing that he was a just and
holy man, and observed him; and when he
heard him, he did many things and heard him
21 gladly. And a convenient day having come,
when Herod on his birth-day made a supper for
his lords, and commanders, and the chief men
22 of Galilee; and when the daughter of the same
Herodias came in, and danced, and pleased
Herod, and those who reclined with him at
table, the king said to the damsel, Ask me
whatever thou wilt, and I will give *it* to
23 thee, even to the half of my kingdom. And
he swore to her, Whatever thou shalt ask
me, I will give *it* to thee, even to half of my
24 kingdom. And she went out, and said to her
mother, What shall I ask? And she said, The
25 head of John the Immerser. And she came in
immediately with haste to the king, and asked,
saying, I will that thou wouldst give me forth-
with, on a platter, the head of John the Immerser.
26 And the king was exceedingly sorry, *yet* on
account of his oaths, and of those who reclined
with him at table, he would not reject her.
27 And immediately the king sent one of his
guard, and commanded his head to be brought;
and he went and beheaded him in the prison;
28 and brought his head on a platter, and gave it
to the damsel; and the damsel gave it to her
29 mother. And when his disciples heard *of it*,
they came and took up his corpse, and laid it in
a tomb.
30 And the apostles came together to Jesus, and
told him all things, both what they had done,
31 and what they had taught. And he said to
them, Come ye yourselves apart into a desert
place, and rest a little while: for there were
many coming and going, and they had no lei-
sure not even to eat. And they departed into 32
a desert place by the ship privately. And *the* 33
crowds saw them going away, and many knew
him, and ran thither by land from all the cities,
and outwent them and came together to him.
And Jesus coming forth, saw a great crowd, 34
and was moved with compassion towards
them, because they were like sheep having no
shepherd: and he began to teach them many
things. And when the day was now far spent, 35
his disciples came to him, and said, This is a
desert place, and now much time *hath passed;*
send them away, that they may go into the 36
surrounding country and villages, and buy
themselves loaves: for they have nothing to
eat. But he answered and said to them, Give 37
ye them *something* to eat. And they say to
him, Shall we go and buy two hundred penny-
worth of loaves, and give them *that* to eat?
But he saith to them, How many loaves have 38
ye? go and see. And when they knew, they
say to him, Five, and two fishes. And he com- 39
manded them to make all recline by companies
on the green grass. And they lay down in 40
squares, by hundreds, and by fifties. And 41
when he had taken the five loaves and the two
fishes, he looked up to heaven, and blessed, and
broke the loaves, and gave them to his disci-
ples to set before them; and the two fishes he
divided to *them* all. And they all ate, and 42
were satisfied. And they took up twelve bas- 43
kets full of the fragments and of the fishes. And 44
those, who ate of the loaves, were five thousand
men. And immediately he constrained his disci- 45
ples to enter into the ship, and go before him to
the other side towards Bethsaida, while he sent
away the crowd. And when he had dismissed 46
them, he departed into the mountain to pray.
And evening having come, the ship was in the 47
midst of the sea, and he alone on the land. And 48
he saw them harassed in rowing; for the wind
was against them: and about the fourth watch
of the night he cometh towards them, walking
on the sea, and would have passed by them.
But when they saw him walking on the sea, 49

[a] *or*, "like one of the *ancient* prophets."

and a great crowd followed him, and pressed
on him.
25 And a certain woman, who had had an
26 issue of blood twelve years, and had suffered
much from many physicians, and had spent all
that she had, and was not at all benefited,
27 but rather grew worse, having heard of Jesus,
came in the crowd behind, and touched his
28 garment: for she said, If I may but touch
29 his garments, I shall be healed. And imme-
diately the fountain of her blood was dried
up; and she felt in her body that she was
30 healed of the plague. And immediately, Jesus
knowing in himself that the power had gone
out of him, turned round in the crowd, and
31 said, Who touched my garments? And his dis-
ciples said to him, Thou seest the crowd press-
ing on thee, and sayest thou, Who touched
32 me? And he was looking round to see her
33 who had done this. But the woman fearing
and trembling, knowing what had been done
to her, came and fell down before him, and
34 told him all the truth. And he said to her,
Daughter, thy faith hath healed thee; go in
35 peace and be whole of thy plague. While
he was still speaking, there came *some* from
the house of the ruler of the synagogue, who
said, Thy daughter is dead; why troublest
36 thou the teacher any further? But as soon
as Jesus heard the word that was spoken, he
saith to the ruler of the synagogue, Fear not,
37 only believe. And he suffered no one to fol-
low him except Peter, and James, and John
38 the brother of James. And he cometh to the
house of the ruler of the synagogue, and seeth
a tumult, [a]and those who wept and wailed
39 much. And when he came in, he saith to them,
Why do ye make a tumult, and weep? the child
40 is not dead, but sleepeth. And they laughed
at him. But when he had put them all out,
he taketh the father and the mother of the
child, and those with him, and entereth in
41 where the child was lying. And he took the
child by the hand, and saith to her, Talitha-
cumi; which is, being interpreted, Damsel (I say
42 to thee), rise. And immediately the damsel
rose, and walked about, for she was twelve
years old. And they were greatly astonished.
And he charged them strictly that no one 43
should know it; and commanded that some-
thing should be given her to eat.

VI.—And he went out from thence, and came
into his own country; and his disciples follow
him. And the sabbath having come, he began 2
to teach in the synagogue; and many hearing
him, were astonished, and said, From whence
hath this *man* these things? and what wisdom
is this, which is given to him, that even such
mighty works are wrought by his hands? Is 3
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19 for thee to have thy brother's wife. So Herodias
had a grudge against him, and would have
20 killed him; and yet could not: for Herod
feared John, knowing that he was a just and
holy man, and observed him; and when he
heard him, he did many things and heard him
21 gladly. And a convenient day having come,
when Herod on his birth-day made a supper for
his lords, and commanders, and the chief men
22 of Galilee; and when the daughter of the same
Herodias came in, and danced, and pleased
Herod, and those who reclined with him at
table, the king said to the damsel, Ask me
whatever thou wilt, and I will give *it* to
23 thee, even to the half of my kingdom. And
he swore to her, Whatever thou shalt ask
me, I will give *it* to thee, even to half of my
24 kingdom. And she went out, and said to her
mother, What shall I ask? And she said, The
25 head of John the Immerser. And she came in
immediately with haste to the king, and asked,
saying, I will that thou wouldst give me forth-
with, on a platter, the head of John the Immerser.
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account of his oaths, and of those who reclined
with him at table, he would not reject her.
27 And immediately the king sent one of his
guard, and commanded his head to be brought;
and he went and beheaded him in the prison;
28 and brought his head on a platter, and gave it
to the damsel; and the damsel gave it to her
29 mother. And when his disciples heard *of it*,
they came and took up his corpse, and laid it in
a tomb.

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told him all things, both what they had done,
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them, Come ye yourselves apart into a desert
place, and rest a little while: for there were
many coming and going, and they had no lei-
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a desert place by the ship privately. And *the* 33
crowds saw them going away, and many knew
him, and ran thither by land from all the cities,
and outwent them and came together to him.
And Jesus coming forth, saw a great crowd, 34
and was moved with compassion towards
them, because they were like sheep having no
shepherd: and he began to teach them many
things. And when the day was now far spent, 35
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ye them *something* to eat. And they say to
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But he saith to them, How many loaves have 38
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were satisfied. And they took up twelve bas- 43
kets full of the fragments and of the fishes. And 44
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ples to enter into the ship, and go before him to
the other side towards Bethsaida, while he sent
away the crowd. And when he had dismissed 46
them, he departed into the mountain to pray.
And evening having come, the ship was in the 47
midst of the sea, and he alone on the land. And 48
he saw them harassed in rowing; for the wind
was against them: and about the fourth watch
of the night he cometh towards them, walking
on the sea, and would have passed by them.
But when they saw him walking on the sea, 49

they supposed it was an apparition, and they
50 cried out; for they all saw him, and were ter-
rified. And immediately he spoke with them
and saith to them, Take courage: it is I; fear
51 not. And he went up to them into the ship;
and the wind ceased: and they were exceed-
ingly amazed in themselves beyond measure,
52 and wondered. For they did not understand by
means of the loaves, for their heart was stupid.
53 And when they had passed over, they came
to the land of Gennesaret, and drew to the
54 shore. And when they came out of the ship,
55 immediately they knew him, and ran through
the whole surrounding region, and began to
carry about on couches, those who were sick,
57 where they heard he was. And wherever he
entered into villages, or cities, or country, they
laid the sick in the streets, and besought him
that they might but touch the fringe of his
garment: and as many as touched him were
healed.

VII.—And the Pharisees, and some of the
scribes, who had come from Jerusalem, came
2 together to him. And when they saw some of
his disciples eating [a]bread with defiled, that is,
3 with unwashed hands, they found fault: for
the Pharisees, and all the Jews, except they
wash their hands with the fist, eat not, holding
4 the tradition of the elders. And *when they
come* from the market, except they immerse
themselves, they eat not. And there are many
other things, which they have received to hold,
such as immersions of cups, and pots, and brazen
5 vessels, and table-seats. Then the Pharisees
and scribes asked him, Why do not thy disci-
ples walk according to the tradition of the
elders, but eat bread with unwashed hands?
6 And he answered and said to them, Well did
Isaiah prophesy concerning you, hypocrites, as
it is written, This people honoreth me with
7 their lips, but their heart is far from me. But,
in vain do they worship me, teaching *for* doc-
8 trines, the commandments of men. For lay-
ing aside the commandment of God, ye hold
the tradition of men, *such as* immersions of
pots and cups; and many other such like things
ye do. And he said to them, Full well ye set 9
aside the commandment of God, that ye may
keep your own tradition. For Moses said, 10
Honor thy father and thy mother; and, He who
[a]curseth father or mother, shall surely be put
to death. But ye say, If a man shall say to his 11
father or his mother, *Be that* Corban, that is a
gift, by which thou mightest have been profited
by me; *he shall be free.* And ye suffer him no 12
more to do anything for his father or his
mother; making void the word of God by 13
your tradition, which ye have delivered: and
many such like things ye do. And when he 14
had called all the crowd to *him,* he said to them,
Hear me all *of you,* and understand. There is 15
nothing from without the man, which entering
into him, can defile him: but the things, which
come out of him, are those that defile the man.
If any one hath ears to hear, let him hear. 16
And when he entered into *the* house from the 17
crowd, his disciples asked him concerning the
parable. And he saith to them, Are ye also 18
so void of understanding? do ye not perceive,
that nothing from without, which entereth into
the man, can defile him: because it entereth 19
not into his heart, but into the stomach, and
goeth out into the sink, cleansing all the food?
And he said, That which cometh out of the 20
man, that defileth the man. For from within, 21
out of the heart, come forth evil thoughts,
adulteries, fornications, murders, thefts, covet- 22
ousness, malice, deceit, lasciviousness, an evil
eye, reviling, pride, foolishness; all these evil 23
things come forth from within, and defile the
man.

And he rose from thence, and went away 24
into the borders of Tyre and Zidon, and en-
tered into a house, and would have no one
know *it:* but he could not be hidden. For 25
a woman, whose young daughter had an un-
clean spirit, heard of him, and came and fell
at his feet (the woman was a Greek, a Syro- 26
phenician by nation,) and she besought him to
cast the demon out of her daughter. But 27
Jesus said to her, Let the children first be

[a] *or,* "loaves."

[a] *or,* "revileth."

satisfied; for it is not right to take the chil-
28 dren's bread, and cast *it* to the dogs. And
she answered and said to him, Yes, Lord: yet
the dogs under the table eat of the children's
29 crumbs. And he said to her, For this saying,
go; the demon hath gone out of thy daughter.
30 And when she came into her house, she found
the demon gone out, and her daughter laid on
the bed.
31 And again, departing from the borders of
Tyre and Zidon, he came to the sea of Galilee,
through the midst of the borders of Decapolis.
32 And they bring to him one deaf, having an
impediment in his speech; and they beseech
33 him to put his hand on him. And he took
him aside from the crowd, and put his fingers
into his ears, and he spit, and touched his
34 tongue: and looking up to heaven, he groaned,
and said to him, Ephphatha, that is, Be opened.
35 And immediately his ears were opened, and the
bond of his tongue was loosed, and he spoke
36 plainly. And he charged them that they should
tell no one: but the more he charged them, so
much the more a great deal they published *it;*
37 and were beyond measure astonished, saying,
He hath done all things well; he maketh both
the deaf to hear, and the dumb to speak.

VIII.—In those days, the crowd being very
great, and having nothing to eat, he called his
2 disciples to *him*, and saith to them, I have com-
passion on the crowd, because they have now
remained with me three days, and have nothing
3 to eat: and if I send them away to their homes
fasting, they will faint by the way: for some
4 of them have come from far. And his disci-
ples answered him, Whence can any one satisfy
5 these *men* with [a]bread here in a desert? And
he asked them, How many loaves have ye?
6 And they said, Seven. And he commanded the
crowd to lie down on the ground: and he took
the seven loaves, and gave thanks, and broke
them, and gave to his disciples to set before
them; and they set *them* before the crowd.
7 And they had a few small fishes: and he
blessed, and commanded to set them also before

[a] *or*, "loaves."

them. So they ate and were satisfied; and they 8
took up seven baskets of the fragments, which
were left. And those, who ate, were about four 9
thousand: and he sent them away.
And immediately he entered into the ship 10
with his disciples, and came into the region
of Dalmanutha. And the Pharisees came forth, 11
and began to question with him, seeking of
him a sign from heaven, trying him. And he 12
groaned deeply in his spirit, and saith, Why
doth this generation seek a sign? Truly I say
to you, There shall no sign be given to this
generation. And he left them, and entering 13
into the ship again, departed to the other side.
And *the disciples* had forgotten to take [a]bread, 14
neither had they but one loaf with them
in the ship. And he charged them, saying, 15
Take heed, beware of the leaven of the Phari-
sees, and of the leaven of Herod. And they 16
reasoned among themselves, saying, *It is* because
we have no [a]bread. And Jesus knowing *it*, 17
saith to them, Why do ye reason *that it is* be-
cause ye have no [a]bread, do ye not yet perceive
nor understand? have ye your heart still stupe-
fied? having eyes, see ye not? and having ears, 18
hear ye not? and do ye not remember? When 19
I broke the five loaves among the five thousand,
how many baskets full of fragments took ye
up? They say to him, Twelve. And when the 20
seven among the four thousand, how many bas-
kets full of fragments took ye up? And they
said, Seven. And he said to them, How is it 21
that ye do not understand?
And he cometh to Bethsaida; and they bring 22
a blind man to him and beseech him to touch
him. And he took the blind man by the hand, 23
and led him out of the village; and when he
had spit on his eyes: he put his hands on him
and asked him if he saw any thing? And he 24
looked up, and said, I see men like trees, walk-
ing. Then he put his hands on his eyes again, 25
and made him look up: and he was restored,
and saw every man clearly. And he sent him 26
away to his house, saying, Neither go into the
village, nor tell *it* to any one in the village.
And Jesus and his disciples went out into 27

[aa] *or*, "loaves."

the villages of Cesarea Philippi: and, on the
way, he asked his disciples, saying to them,
28 Who do men say that I am? And they answered,
John the Immerser; and others, Elijah;
29 but others, one of the prophets. And he saith
to them, But who say ye that I am? And Peter
answering saith to him, Thou art the Anointed.
30 And he charged them that they should tell no
one concerning him.
31 And he began to teach them, that the Son
of man must suffer many *things*, and be rejected
by the elders, and the chief priests and scribes,
and be put to death, and after three days rise
32 again. And he spoke the saying plainly. And
Peter took him *aside*, and began to rebuke him.
33 But when he had turned round and looked on
his disciples, he rebuked Peter, saying, Get behind
me, Satan: for thou favorest not the
things of God, but the things of men.
34 And when he had called the crowd to *him*
with his disciples, he said to them, Whoever
will come after me, let him deny himself, and
35 take up his cross, and follow me. For whoever
would save his life, will lose it, but whoever
shall lose his life for my sake and the
36 gospel's, he will save it. For what will it
profit a man if he should gain the whole
37 world, and lose his [a]soul? or what will a man
38 give *as* a ransom for his soul? For whoever
shall be ashamed of me, and of my words, in
this adulterous and sinful generation; of him
also will the Son of man be ashamed, when
he cometh in the glory of his Father with the
holy angels.

IX.—And he said to them, Truly I say to
you, That there are some of those standing
here, who will not taste of death, till they
have seen the kingdom of God come with
power.
2 And after six days, Jesus taketh with *him*
Peter, and James, and John, and leadeth them
up into a high mountain apart by themselves;
3 and [b]he was transfigured before them. And
his garments became shining, exceedingly white,
like snow; such as no fuller on earth can
whiten. And there appeared to them Elijah, 4
with Moses: and they were talking with Jesus.
And Peter answering, saith to Jesus, Rabbi, it 5
is good for us to remain here: and let us
make three booths; one for thee, and one for
Moses, and one for Elijah. For he knew not 6
what to say: for they were greatly terrified.
And there came a cloud which overshadowed 7
them; and a voice came out of the cloud, saying,
This is my beloved Son: hear him. And 8
suddenly, on looking round, they no longer
saw any one, except Jesus alone with themselves.
And as they came down from the 9
mountain, he charged them *that* they should
relate to no one what they had seen, till the
Son of man should have risen from the dead.
And they kept that saying to themselves, 10
questioning with one another what that meant,
To rise from the dead. And they asked him, 11
saying, Why say the scribes, that Elijah must
first come? And he answered and said to 12
them, Elijah indeed cometh first, and restoreth
all things, and how it is written of the Son of
man, that he must suffer many things, and be
despised. But I say to you, that Elijah hath 13
both come and *that* they have done to him
whatever they would, as it is written of him.

And when he came to his disciples, he saw 14
a great crowd about them, and the scribes
questioning with them. And immediately all
the crowd, when they beheld him, were greatly 15
amazed, and running to *him*, saluted him. And 16
he asked the scribes, What are ye questioning
with them? And one of the crowd answered 17
and said, Teacher, I have brought to thee my
son, who hath a dumb spirit; and wherever 18
he taketh him, he dasheth him down, and he
foameth and grindeth his teeth, and pineth
away; and I spoke to thy disciples to cast him
out, and they could not. And he answereth 19
them, and saith, O unbelieving generation, how
long shall I be with you? how long shall
I bear with you? Bring him to me. And 20
they brought him to him: and when he saw
him, immediately the spirit convulsed him; and
he fell on the ground, and rolled, foaming.
And he asked his father, How long is it since 21
this came on him? And he said, From child-

[a] *or*, "life." [b] *or* "his appearance was changed."

22 hood. And often he hath cast him into fire
and into waters to destroy him; but if thou
canst do any thing, have compassion on us, and
23 help us. And Jesus said to him, If thou canst
believe—all things are possible for him who
24 believeth. And immediately the father of the
child cried out, and said, with tears, Lord, I
25 believe; help mine unbelief. When Jesus saw
the crowd was running together, he rebuked the
unclean spirit, saying to him, Dumb and deaf
spirit, I command thee, come out of him, and
26 enter into him no more. And *the spirit* cried
out, and convulsed him violently, and came out
of him; and he became like one dead; so that
27 many said, He is dead. But Jesus took him
by the hand, and lifted him up; and he rose.
28 And when he came into a house, his disci-
ples asked him privately, Why could not we
29 cast him out? And he said to them, This kind
can come forth by nothing, except by prayer
and fasting.
30 And they departed thence and passed through
Galilee; and he did not wish that any one
31 should know *it*. For he taught his disciples
and said to them, The Son of man is delivered
up into the hands of men, and they will put
him to death; and after he hath been put to
32 death, he will rise the third day. But they
did not understand the saying, and were afraid
to ask him.
33 And he came to Capernaum; and being in
the house, he asked them, What did ye dispute
34 about among yourselves by the way? But
they were silent, for they had disputed among
themselves, by the way, who *would be* greatest.
35 And he sat down, and called the twelve, and
saith to them, If any one desireth to be first,
36 [a]*he* will be last of all, and servant of all. And
he took a little child, and set it in the midst
of them; and when he had taken it in his
37 arms, he saith to them, Whoever shall receive
one of such little children in my name, receiveth
me: and whoever receiveth me, receiveth not
me, but him who sent me.
38 And John answered him, saying, Teacher,
we saw one casting out demons in thy

[a] *or*, "let him be least of all, and servant of all."

name, who doth not follow us, and we for-
bade him, because he doth not follow us. But 39
Jesus said, Forbid him not: for there is no
one, who will do a miracle in my name, and be
able readily to speak evil of me. For he who 40
is not against [a]us, is for us. For whoever shall 41
give you a cup of water to drink in my name,
because ye belong to Christ, truly I say to you,
he shall by no means lose his reward. And 42
whoever shall cause one of the little ones, who
believe in me, to sin, it would be better for
him if a millstone should be hung about his
neck, and he should be cast into the sea. And 43
if thy hand shall cause thee to sin, cut it off:
it is better for thee to enter into life maimed,
than having two hands to go away into hell,
into the unquenchable fire; where their worm 44
dieth not, and the fire is not quenched. And 45
if thy foot causeth thee to sin, cut it off; it is
better for thee to enter into life lame, than
having two feet to be cast into hell, into the
unquenchable fire: where their worm dieth not, 46
and the fire is not quenched. And if thine 47
eye causeth thee to sin, pluck it out: it is
better for thee to enter into the kingdom of
God, with one eye, than having two eyes, to be
cast into hell-fire: where their worm dieth 48
not, and the fire is not quenched. For every 49
one shall be salted with fire, and every sacrifice
shall be salted with salt. Salt is good: but if 50
the salt becometh tasteless, how will ye restore
its saltness? Have salt in yourselves, and be
at peace with one another.

X.—And he rose from thence, and cometh
into the borders of Judea, through the region
beyond the Jordan: and the crowd come to-
gether to him again; and as he was accustomed,
he taught them again. And the Pharisees came 2
to *him*, and asked him, Is it lawful for a man
to put away *his* wife? trying him. And he 3
answered and said to them, What did Moses
command you? And they said, Moses permitted 4
us to write a bill of divorce, and to put *her*
away. And Jesus answered and said to them, 5

[a] *or, according to some editions of the text,* "against you, is for you."

For your stubbornness of heart, he wrote you
6 this commandment: but from the beginning of
7 creation, God made them male and female. For
this cause a man shall leave his father and his
8 mother and [a]cleave to his wife; and the two
shall be one flesh: so that they are no longer
9 two, but one flesh. What therefore God hath
10 joined together, let not man put asunder. And
in the house, his disciples asked him again con-
11 cerning the same *matter*. And he saith to them,
Whoever shall put away his wife, and marry
12 another, committeth adultery against her. And
if a woman shall put away her husband, and
be married to another, she committeth adul-
tery.
13 And they brought little children to him, that
he might touch them; and his disciples re-
14 buked those who brought *them*. But when
Jesus saw *it*, he was much displeased, and
said to them, Suffer the little children to come
to me, and forbid them not: for of such is the
15 kingdom of God. Truly I say to you, Who-
ever shall not receive the kingdom of God,
like a little child, he will by no means enter
16 into it. And he took them in his arms, put
his hands on them, and blessed them.
17 And as he was going forth into the way,
one ran up, and kneeling to him, asked him,
Good Teacher, what shall I do to inherit eternal
18 life? And Jesus said to him, Why callest
thou me good? no one *is* good, except one,
19 *that is* God. Thou knowest the command-
ments, Do not commit adultery, Do not kill,
Do not steal, Do not bear false testimony,
[b]Defraud not, Honor thy father and mother.
20 And he answered and said to him, Teacher,
all these things have I kept from my youth.
21 And Jesus looking on him, loved him, and
said to him, One thing thou lackest; go, sell
whatever thou hast, and give to the poor, and
thou shalt have treasure in heaven; and come,
22 take up the cross and follow me. And he was
sad at the saying and went away grieved; for
23 he had great possessions. And Jesus looked
round, and saith to his disciples, With what
difficulty will those, who have riches, enter
into the kingdom of God! And the disciples 24
were astonished at his words. But Jesus an-
swereth again, and saith to them, Children,
how difficult it is for those who trust in riches,
to enter into the kingdom of God! It is easier 25
for a camel to go through the eye of a needle,
than for a rich man to enter into the kingdom
of God. And they were exceedingly astonished, 26
saying among themselves, Who then can be
saved? And Jesus looking on them, saith, 27
With men, *it is* impossible, but not with God;
for with God all things are possible. Then 28
Peter began to say to him, Behold, we have
left all, and followed thee. And Jesus an- 29
swered and said, Truly I say to you, There is
no one who hath left house, or brethren, or
sisters, or father, or mother, or wife, or chil-
dren, or lands, for my sake, and the gospel's,
who shall not receive a hundred-fold now in 30
this time, houses, and brethren, and sisters, and
mothers, and children, and lands, with persecu-
tions, and in the world to come, eternal life.
But many *who are* first, will be last; and the 31
last, first.
And they were on the way, going up to 32
Jerusalem; and Jesus went before them: and
they were amazed; and as they followed, they
were afraid. And again he took the twelve
aside, and began to tell them what things would
befall him, *saying*, Behold, we are going up to 33
Jerusalem, and the Son of man will be delivered
up to the chief priests, and to the scribes; and
they will condemn him to death, and will de-
liver him up to the Gentiles; and they will 34
mock him, and scourge him, and spit on him,
and put him to death: and the third day he
will rise again.
And James and John, the sons of Zebedee, 35
come to him, saying, Teacher, we wish that
thou wouldst do for us whatever we shall ask.
And he said to them, What do ye wish me to 36
do for you? And they said to him, Grant to 37
us that we may sit, one at thy right hand, and
the other at thy left hand, in thy glory. But 38
Jesus said to them, Ye know not what ye ask:
are ye able to drink the cup which I drink?
and to be immersed with the immersion, with
which I am immersed? And they said to him, 39

[a] *or*, "be joined." [b] *or*, "Get not wrongfully."

We are able. And Jesus said to them, Ye will
indeed drink the cup, which I drink, and be
immersed with the immersion, with which I am
40 immersed. But to sit at my right hand and
at my left, is not mine to give; except to those
41 for whom it is prepared. And when the ten
heard *it*, they began to be much displeased
42 with James and John. But Jesus called them to
him, and saith to them, Ye know that those who
are accounted rulers of the nations, lord it over
them; and their great ones exercise authority
43 over them. But it shall not be so among you:
but whoever would become great among you,
44 [a]shall be your minister: and whoever of you
would become first, [a]shall be servant of all.
45 For even the Son of man came not to be min-
istered to, but to minister, and to give his life
a ransom for many.
46 And they came to Jericho: and as he went
out of Jericho with his disciples, and a great
crowd, blind Bartimeus, the Son of Timeus, sat
47 by the way-side begging. And when he heard
that it was Jesus of Nazareth, he began to cry
out, and say, Jesus, Son of David, have mercy
48 on me! And many charged him to be silent:
but he cried out much more, Son of David,
49 have mercy on me! And Jesus stopped, and
commanded him to be called: and they call
the blind man saying, Take courage, rise; he
50 calleth thee. And he, casting away his gar-
51 ment, rose and came to Jesus. And Jesus an-
swered and said to him, What wilt thou that
I should do for thee? And the blind man said
to him, Lord, that I may receive my sight.
52 And Jesus said to him, Go; thy faith hath
made thee whole. And immediately he re-
ceived his sight, and followed Jesus in the
way.

XI.—And when they drew near to Jerusa-
lem, to Bethphage, and Bethany, at the mount
of Olives, he sendeth forth two of his disciples,
2 and saith to them, Go into the village over
against you, and immediately on entering it,
ye will find a colt tied, on which no man hath
3 ever sat; loose him, and lead *him to me*. And

[aa] *or*, (fut. for imperat.) "let him be."

if any one should say to you, Why do ye this?
say ye, The Lord hath need of him; and imme-
diately he will send him hither. And they 4
went away, and found the colt tied at the
door without, in the street; and they loose
him. And some of those who stood there, said 5
to them, What are ye doing, loosing the colt?
And they said to them as Jesus had com- 6
manded: and they let them go. And they led 7
the colt to Jesus, and cast their garments on
him; and he sat on him. And many spread 8
their garments in the way: and others cut
branches from the trees, and strewed *them* in
the way. And those who went before, and 9
those who followed, cried out, saying, Hosanna,
blessed *be* he, who cometh in the name of the
Lord. Blessed *be* the coming kingdom of our 10
father David: Hosanna in the highest. And 11
Jesus entered into Jerusalem, and into the
temple: and when he had looked round on all
things, the time being now late, he went out to
Bethany, with the twelve.
And the next day, when they were coming 12
from Bethany, he was hungry. And seeing a 13
fig-tree far off, having leaves, he went *to see*
whether he might perhaps find anything on it:
and when he came to it, he found nothing but
leaves: for it was not *the* time for figs. And 14
he answered and said to it, Let no one eat
fruit of thee hereafter for ever. And his dis-
ciples heard *it*. And they come to Jerusalem: 15
and Jesus went into the temple, and began to
drive out those who sold and bought in the
temple, and overturned the tables of the money-
changers, and the seats of those who sold
doves; and would not suffer any one to carry 16
an article through the temple. And he taught, 17
saying to them, Is it not written, My house
shall be called a house of prayer for all na-
tions? but ye have made it a den of robbers.
And the scribes and chief priests heard *it*, and 18
sought how they might destroy him; for they
feared him, because all the crowd was aston-
ished at his doctrine.
And when evening came, he went out of the 19
city. And in the morning, as they passed by, 20
they saw the fig-tree dried up from the roots.
And Peter remembering, saith to him, Rabbi, 21

behold, the fig-tree, which thou didst curse, is
22 dried up. And Jesus answering, saith to them,
23 Have faith in God. For truly I say to you,
that whoever shall say to this mountain, Be thou
removed, and be thou cast into the sea; and
shall not doubt in his heart, but shall believe
that what he saith will come to pass; he shall
24 have whatever he saith. Therefore I say to
you, Whatever things ye ask, when ye pray,
believe that ye will receive, and ye shall have
25 them. And when ye stand praying, forgive, if
ye have any thing against any one; that your
Father also, who is in the heavens, may for-
26 give you your trespasses. But if ye do not
forgive, neither will your Father, who is in the
heavens, forgive your trespasses.

27 And they come again to Jerusalem: and as
he was walking in the temple, there come to him
the chief priests, and the scribes, and the elders,
28 and say to him, By what authority doest thou
these things? and who gave thee this authority
29 to do these things? And Jesus answered and
said to them, I also will ask you one question,
and answer me, and I will tell you by what
30 authority I do these things. The immersion
of John, was *it* from heaven, or from men?
31 answer me. And they reasoned among them-
selves, saying, If we shall say, From heaven;
he will say, Why then did ye not believe him?
32 But if we shall say, From men,—they feared
the people; for all held John to be really a
33 prophet. And they answered and said to Jesus,
We do not know. And Jesus answering, saith
to them, Neither do I tell you by what author-
ity I do these things.

XII.—And he began to speak to them by
parables. A man planted a vineyard, and set a
hedge about *it*, and dug a wine-vat, and built a
tower, and let it out to husbandmen, and went
2 abroad. And at the season, he sent a servant to
the husbandmen, that he might receive from the
husbandmen *some* of the fruit of the vineyard.
3 And they took *him*, and beat him, and sent *him*
4 away empty. And again he sent to them an-
other servant: and at him they cast stones, and
wounded *him* in the head, and sent him away
5 shamefully handled. And again he sent another,
and him they killed; and many others; *of whom*
they beat some and killed some. Therefore hav- 6
ing yet one son, his beloved, he sent him also to
them last, saying, They will reverence my son.
But those husbandmen said among themselves, 7
This is the heir, come let us kill him, and the in-
heritance will be ours. And they took him 8
and killed *him*, and cast *him* out of the vine-
yard. What therefore will the lord of the 9
vineyard do? He will come and destroy the
husbandmen, and give the vineyard to others.
Have ye not even read this scripture: The 10
stone, which the builders rejected, hath become
the chief corner-*stone;* this was the Lord's 11
doing and it is wonderful in our eyes? And 12
they sought to lay hold of him, but feared the
crowd; for they knew that he had spoken the
parable against them; and they left him and
went away.

And they send to him some of the Pharisees, 13
and of the Herodians, to catch him by talk.
And when they came, they say to him, Teacher, 14
we know that thou art true, and carest for no
one, for thou regardest not the person of men,
but teachest the way of God in truth: Is it
lawful to give tribute to Cesar, or not? Shall 15
we give, or shall we not give? But he, know-
ing their hypocrisy, said to them, Why do ye
try me? bring me a penny, that I may see *it.*
And they brought *it.* And he saith to them, 16
Whose image and inscription is this? And
they said to him, Cesar's. And Jesus answer- 17
ing, said to them, Render to Cesar the things,
which are Cesar's, and to God the things, which
are God's. And they wondered at him.

And there come to him Sadducees, who 18
say there is no resurrection; and they asked
him, saying, Teacher, Moses wrote *this* for us, 19
If a man's brother should die, and leave a wife
behind him, and leave no children, that his
brother should take his wife, and raise up off-
spring for his brother. There were seven 20
brethren; and the first took a wife, and dying
left no offspring. And the second took her, 21
and died, neither left he any offspring: and
the third likewise. And the seven took her, 22
and left no offspring: last of all, the woman
died also. In the resurrection therefore, when 23

they rise, to which of them will she be a wife?
24 for the seven had her for a wife. And Jesus
answering, said to them, Do ye not therefore
err, because ye know not the scriptures, nor
25 the power of God? For when they shall rise
from the dead, they neither marry, nor are
given in marriage; but are like *the* angels, who
26 are in the heavens. But as to the dead, that
they rise; have ye not read in the book of
Moses—at the bush—how God spoke to him,
saying, I *am* the God of Abraham, and the God
27 of Isaac, and the God of Jacob? He is not
the God of the dead, but of the living: ye
therefore do greatly err.

28 And one of the scribes came, and having heard
them reasoning together, and perceiving that
he had answered them well, asked him, Which
29 is the first commandment of all? And Jesus answered him, The first of all the commandments *is*,
Hear, O Israel; The Lord our God is one Lord:
30 and thou shalt love the Lord thy God with all
thy heart, and with all thy soul, and with all thy
mind, and with all thy strength: this *is* the first
31 commandment. And the second, like it, *is* this,
Thou shalt love thy neighbor as thyself: there
is no other commandment greater than these.
32 And the scribe said to him, Well, Teacher,
thou hast spoken truly, for there is One; and
33 there is no other besides him: and to love him
with all the heart, and with all the understanding, and with all the soul, and with all
the strength, and to love one's neighbor as
oneself, is more than all the whole burnt-offer-
34 ings and the sacrifices. And when Jesus saw
that he answered discreetly, he said to him, Thou
art not far from the kingdom of God. And no
one durst question him any further.

35 And Jesus answered and said, while he
taught in the temple, How say the scribes,
36 that the Anointed is the son of David? For
David himself said by the Holy Spirit, The
Lord said to my Lord, Sit thou at my right
hand, till I make thine enemies thy footstool.
37 David therefore himself calleth him Lord, and
how *then* is he his son? And the great crowd
heard him gladly.

38 And he said to them in his teaching, Beware
of the scribes, who love to walk about in long
robes, and *love* salutations in the market-places,
and *the* first seats in the synagogues, and *the* 39
first places in the feasts: who devour widows' 40
houses, and for a pretense make long prayers;
these will receive greater condemnation.

And Jesus sat over against the treasury, and 41
beheld how the crowd cast money into the
treasury: and many who were rich, cast *in*
much. And there came a poor widow, and 42
she cast *in* two mites, which make a farthing.
And he called his disciples to *him*, and saith 43
to them, Truly I say to you, that this poor
widow hath cast *in* more than all those, who
have cast into the treasury. For *they* all cast 44
in out of their abundance: but she out of her
poverty, cast *in* all that she had, *even* her whole
living.

XIII.—And as he went out of the temple,
one of his disciples saith to him, Teacher, see,
what stones, and what buildings! And Jesus 2
answering said to him, Seest thou these great
buildings? there will not be left one stone on
another, which will not be thrown down. And 3
as he sat on the mount of Olives, over against
the temple, Peter, and James, and John, and
Andrew asked him privately, Tell us, when will 4
these things be? and what *will be* the sign when
all these things are about to be fulfilled? And 5
Jesus answering them, began to say, Take heed
lest any one should deceive you. For many 6
will come in my name, saying, I am *he*, and
will deceive many. And when ye shall hear 7
of wars, and rumors of wars, be not troubled,
for *these things* must come to pass; but the end
is not yet. For nation will rise against nation, 8
and kingdom against kingdom: and there will
be earthquakes in various places, and there
will be famines, and commotions: these *are* the
beginnings of sorrows. But take heed to your- 9
selves, for they will deliver you up to councils,
and ye will be beaten in the synagogues: and
ye will stand before governors and kings for
my sake, for a testimony to them. And the 10
gospel must first be published among all the
nations. But when they shall lead *you*, and 11
deliver you up, be not anxious beforehand *as to*
what ye shall speak, nor do ye meditate: but

behold, the fig-tree, which thou didst curse, is
22 dried up. And Jesus answering, saith to them,
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that whoever shall say to this mountain, Be thou
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36 that the Anointed is the son of David? For
David himself said by the Holy Spirit, The
Lord said to my Lord, Sit thou at my right
hand, till I make thine enemies thy footstool.
37 David therefore himself calleth him Lord, and
how *then* is he his son? And the great crowd
heard him gladly.
38 And he said to them in his teaching, Beware
of the scribes, who love to walk about in long
robes, and *love* salutations in the market-places,
and *the* first seats in the synagogues, and *the* 39
first places in the feasts: who devour widows' 40
houses, and for a pretense make long prayers;
these will receive greater condemnation.

And Jesus sat over against the treasury, and 41
beheld how the crowd cast money into the
treasury: and many who were rich, cast *in*
much. And there came a poor widow, and 42
she cast *in* two mites, which make a farthing.
And he called his disciples to *him*, and saith 43
to them, Truly I say to you, that this poor
widow hath cast *in* more than all those, who
have cast into the treasury. For *they* all cast 44
in out of their abundance: but she out of her
poverty, cast *in* all that she had, *even* her whole
living.

XIII.—And as he went out of the temple,
one of his disciples saith to him, Teacher, see,
what stones, and what buildings! And Jesus 2
answering said to him, Seest thou these great
buildings? there will not be left one stone on
another, which will not be thrown down. And 3
as he sat on the mount of Olives, over against
the temple, Peter, and James, and John, and
Andrew asked him privately, Tell us, when will 4
these things be? and what *will be* the sign when
all these things are about to be fulfilled? And 5
Jesus answering them, began to say, Take heed
lest any one should deceive you. For many 6
will come in my name, saying, I am *he*, and
will deceive many. And when ye shall hear 7
of wars, and rumors of wars, be not troubled,
for *these things* must come to pass; but the end
is not yet. For nation will rise against nation, 8
and kingdom against kingdom: and there will
be earthquakes in various places, and there
will be famines, and commotions: these *are* the
beginnings of sorrows. But take heed to your- 9
selves, for they will deliver you up to councils,
and ye will be beaten in the synagogues: and
ye will stand before governors and kings for
my sake, for a testimony to them. And the 10
gospel must first be published among all the
nations. But when they shall lead *you*, and 11
deliver you up, be not anxious beforehand *as to*
what ye shall speak, nor do ye meditate: but

whatever shall be given you in that hour, that
speak; for it is not ye, who speak, but the Holy
12 Spirit. Now the brother will deliver up the
brother to death, and the father the child:
and children will rise up against parents, and
13 cause them to be put to death. And ye will
be hated by all for my name's sake: but he,
who shall endure to the end, he will be saved.
14 But when ye shall see the abomination of
desolation, spoken of by Daniel, the prophet,
standing where it ought not (let him, that
readeth, understand,) then let those in Judea
15 flee to the mountains: and let not him, that is
on the house-top, go down into the house, nor
16 enter to take any thing out of his house: and
let not him, that is in the field, return back to
17 take his garment. But woe to those who are
with child, and to those who suckle in those
18 days! But pray that your flight be not in
19 the winter. For in those days there will be
affliction, such as hath not been from the be-
ginning of the creation, which God created,
20 till now, nor ever will be. And except the
Lord had shortened the days, no flesh would be
saved: but for the sake of the elect, whom he
21 hath chosen, he hath shortened the days. And
then if any one shall say to you, Behold, here
is the Anointed, or, Behold, *he is* there: believe
22 *it* not. For false anointed ones, and false
prophets will rise, and show signs and wonders,
23 to seduce, if possible, even the elect. But take
ye heed: behold, I have foretold you all things.
24 But in those days, after that affliction, the sun
will be darkened, and the moon will not give
25 her light, and the stars of heaven will fall,
and the powers that are in the heavens will be
26 shaken. And then they will see the Son of
man coming in clouds with great power and
27 glory. And then he will send forth his angels,
and gather together his elect from the four
winds, from the end of earth to the end of
28 heaven. Now learn the parable of the fig-tree:
When its branch now becometh tender, and
putteth forth [a]the leaves, ye know that the
29 summer *is* near: so also, when ye shall see
these things coming to pass, know that *he* is
near at the doors. Truly I say to you, that 30
this generation will not pass away, till all these
things shall have come to pass. Heaven and 31
earth will pass away: but my words will not
pass away.

But concerning that day or hour knoweth no 32
one, not even the angels, who are in heaven, nor
the Son, but the Father *only*.

Take heed, watch and pray: for ye know not 33
when the time is. [a]As a man going abroad, 34
who left his house, and gave authority to his
servants, and to each his work; and commanded
the porter to watch. Watch therefore: for ye 35
know not when the master of the house cometh,
at evening, or at midnight, or at cock-crowing,
or in the morning: lest coming suddenly, he 36
should find you sleeping. And what I say to 37
you, I say to all, Watch.

XIV.—[b]Now after two days, was the passo-
ver and *the feast of* unleavened bread: and
the chief priests and the scribes sought how
they might take him by craft, and put *him* to
death. But they said, Not during the feast, 2
lest there should be an uproar of the people.
And when he was in Bethany, in the house of 3
Simon the leper, as he reclined at table, there
came a woman having an alabaster-box of oint-
ment of spikenard, pure *and* very costly; and
she broke the box, and poured *it* on his head.
And there were some, who were much dis- 4
pleased among themselves, and said, Why was
this waste of the ointment made? For this 5
ointment might have been sold for more than
three hundred pence, and given to the poor.
And they murmured against her. But Jesus 6
said, Let her alone; why do ye trouble her?
she hath wrought a good work for me. For 7
ye have the poor with you always, and when-
ever ye will, ye can do them good, but me ye
have not always. She hath done what she 8
could: she hath anointed my body beforehand
for the burial. Truly I say to you, Wherever 9
this gospel shall be preached throughout the

[a] *or*, "its leaves."

[a] *or*, "*It is* as *when* a man," etc.

[b] *or*, "Now the passover and *the feast of* unleavened bread were to be two days afterwards."

whole world, what she hath done, shall also be
10 spoken of, for a memorial of her. And Judas
Iscariot, one of the twelve, went to the chief
11 priests to deliver him up to them. And when
they heard *it*, they were glad, and promised to
give him money. And he sought how he might
conveniently deliver him up.
12 And the first day of *the feast of* unleavened
bread, when they killed the passover, his disci-
ples say to him, Where wilt thou that we shall
go and prepare, that thou mayest eat the passo-
13 ver? And he sendeth forth two of his disci-
ples, and saith to them, Go into the city, and
a man bearing a pitcher of water will meet
14 you: follow him. And wherever he shall enter,
say to the master of the house, The Teacher
saith, Where is the guest-chamber, where I shall
15 eat the passover with my disciples? And he
will show you a large upper room furnished *and*
16 prepared: there prepare for us. And his disci-
ples went forth, and came into the city and
found *things* even as he had said to them, and
they prepared the passover.
17 And evening having come, he cometh with
18 the twelve. And as they reclined at table, and
were eating, Jesus said, Truly I say to you, One
of you, who eateth with me, will deliver me up.
19 And they began to be sorrowful, and to say to
him, one by one, Is it I? and another *said*, Is
20 it I? And he answered and said to them, *It is*
one of the twelve, who dippeth with me in the
21 dish. The Son of man indeed departeth, as it is
written concerning him: but woe to that man,
through whom the Son of man is delivered up,
It had been good for that man, if he had not
been born.
22 And as they were eating, Jesus took bread,
and blessed, and broke *it*, and gave to them,
23 and said, Take: this is my body. And he took
the cup, and when he had given thanks, he gave
24 *it* to them: and they all drank of it. And he
said to them, This is my blood, that of the new
25 covenant, which is shed for many. Truly I say
to you, I shall drink no more of the fruit of the
vine, till that day, when I drink it new in the
kingdom of God.
26 And when they had sung a hymn, they went
out into the mount of Olives. And Jesus saith
to them, Ye will all desert me this night: for
it is written, I will smite the shepherd, and the
sheep will be scattered. But after I have risen, 28
I will go before you into Galilee. But Peter 29
said to him, Though all should desert thee, yet
I *will* not. And Jesus saith to him, Truly I 30
say to thee, that thou, to-day, *even* in this night,
before the cock shall crow twice, wilt deny me
thrice. But he spoke the more vehemently, If 31
I must die with thee, I will by no means deny
thee. And so also said they all.

And they came to a place named Gethse- 32
mane: and he saith to his disciples, Sit here,
till I shall pray. And he taketh with him 33
Peter, and James, and John, and began to be
greatly amazed, and full of anguish. And he 34
saith to them, My soul is exceeding sorrowful
even to death: tarry here and watch. And 35
he went forward a little, and fell on the ground,
and prayed that if it could be possible, the hour
might pass from him. And he said, Abba, Fa- 36
ther, all things *are* possible to thee; take away
this cup from me: nevertheless, not what I will,
but what thou *wilt*. And he cometh and findeth 37
them sleeping, and saith to Peter, Simon, sleep-
est thou? couldst thou not watch one hour?
Watch and pray, lest ye enter into trial. The 38
spirit indeed *is* ready, but the flesh is weak.
And again he went away, and prayed, speaking 39
the same words. And when he returned, he 40
found them sleeping again (for their eyes were
heavy); and they knew not what to answer
him.

And he cometh the third time, and saith to 41
them, Sleep on still, and take your rest. It is
enough, the hour is come; behold, the Son of
man is delivered up into the hands of sinners.
Rise, let us go; behold, he, who delivereth me 42
up, is at hand.

And immediately while he was yet speaking, 43
cometh Judas, being one of the twelve, and with
him a great crowd with swords and clubs, from
the chief priests, and the scribes, and the elders.
And he, who delivered him up, had given them 44
a sign, saying, Whomsoever I shall kiss, that
is he; take him, and lead *him* away safely.
And when he came, he went immediately to 45
him, and saith, Rabbi, Rabbi; and kissed him.

46 And they laid their hands on him, and took
him.
47 And one of those, who stood by, drew his
sword and smote the servant of the high priest
48 and cut off his ear. And Jesus answered and
said to them, Have ye come out as against a
robber, with swords and clubs to take me?
49 I was daily with you in the temple, teaching,
and ye took me not: but the scriptures must
50 be fulfilled. And they all forsook him and
51 fled. And there followed him a certain young
man, having a linen cloth thrown round *his*
52 naked *body;* and the young men took him; and
he left the linen cloth, and fled from them
naked.
53 And they led Jesus away to the high priest:
and with him there assembled all the chief
54 priests, and the elders, and the scribes. And
Peter followed him far off, even into the [a]court
of the high priest: and he sat with the officers,
55 and warmed himself at the fire. And the chief
priests, and all the council sought for testimony
against Jesus to put him to death; and found
56 none. For many testified falsely against him,
57 but their testimonies did not agree. And cer-
tain ones rose, and testified falsely against him,
58 saying, We heard him say, I will destroy this
temple made with hands, and within three days,
I will build another not made with hands.
59 And yet not even thus, did their testimony
60 agree. And the high priest rose up in the
midst, and asked Jesus, saying, Answerest thou
nothing? what do these testify against thee?
61 But he was silent, and answered nothing.
Again the high priest asked him, and said to
him, Art thou the Anointed, the Son of the
62 Blessed? And Jesus said to him, I am: and
ye will see the Son of man sitting at the right
hand of the Mighty One, and coming with the
63 clouds of heaven. And the high priest rent
his clothes, and saith, What further need have
64 we of witnesses? Ye have heard the reviling:
[b]what think ye? And they all condemned him
65 as worthy of death. And some began to spit
on him, and to cover his face, and to beat him
with their fists, and to say to him, Prophesy:
and the officers struck him with their open
hands.
And as Peter was below in the court, there 66
cometh one of the maid-servants of the high
priest: and when she saw Peter warming him- 67
self, she looked on him, and saith, Thou also
wast with Jesus of Nazareth. But he denied, 68
saying, I know not, nor understand what thou
sayest. And he went out into the porch; and
the cock crew. And the maid-servant seeing 69
him again, began to say to those, who stood by,
This is *one* of them. And he denied *it* again. 70
And a little after, those, who stood by, said
again to Peter, Surely thou art one of them:
for thou art a Galilean, and thy speech agreeth
to it. But he began to curse and to swear, 71
saying, I know not this man of whom ye speak.
And the second time the cock crew. And Peter 72
called to mind the word, which Jesus said to
him, Before the cock shall crow twice, thou wilt
deny me thrice. And when he thought on it, he
wept.

XV.—And immediately in the morning, the
chief priests took counsel with the elders and
scribes, and the whole council, and bound Jesus,
and carried him away, and delivered *him* up to
Pilate. And Pilate asked him, Art thou the 2
King of the Jews? And he answering, said to
him, Thou sayest *it.* And the chief priests ac- 3
cused him of many things. And Pilate asked 4
him again, saying, Answerest thou nothing?
behold how many things they testify against
thee. But Jesus answered nothing further; so 5
that Pilate wondered.
Now at *that* feast he used to release to them 6
one prisoner, whomsoever they asked. And 7
there was *one* named Barabbas, lying bound
with his fellow-insurgents, who had commit-
ted murder in the insurrection. And the 8
crowd crying aloud, began to ask *him to do* as
he had ever done to them. But Pilate an- 9
swered them, saying, Will ye that I shall re-
lease to you the King of the Jews? (For he 10
knew that the chief priests had delivered him
up from envy.) But the chief priests stirred 11
up the crowd, that he should rather release
Barabbas to them. And Pilate answering 12

[a] *or,* "palace." [b] *or,* "what appeareth to you?"

again, said to them, What will ye then that I
shall do *to him*, whom ye call King of the
13 Jews? And they cried out again, Crucify him.
14 But Pilate said to them, Why, what evil hath
he done? And they cried out the more exceed-
15 ingly, Crucify him. Then Pilate being willing
to satisfy the crowd, released Barabbas to them,
and delivered up Jesus, when he had scourged
him, to be crucified.
16 And the soldiers led him away into the
palace, which is *the* Pretorium; and they called
17 together the whole band; and they clothed
him with purple, and braided a crown of
18 thorns, and [a]put it about his *head*, and be-
gan to salute him, Hail, King of the Jews!
19 And they smote his head with a reed, and
spit on him, and bowing *their* knees, did rev-
20 erence to him. And when they had mocked
him, they took off the purple from him, and
put his own garments on him, and led him out
21 to crucify him. And they compel one Simon,
a Cyrenian, who was passing by, coming from
the country, the father of Alexander and Rufus,
to bear his cross.
22 And they bring him to a place, Golgotha,
which, being interpreted, is, [b]A place of a skull.
23 And they gave him wine mingled with myrrh
24 to drink; but he did not receive *it*. And when
they had crucified him, they parted his gar-
ments, casting lots for them, what each should
25 take. And it was the third hour, when they
26 crucified him. And the inscription of his accu-
sation was written over *him*, THE KING OF THE
27 JEWS. And with him they crucify two robbers,
one at his right hand, and the other at his left.
28 And the scripture was fulfilled, which saith,
29 And he was numbered with transgressors. And
those, who passed by, reviled him, wagging
their heads, and saying, Ah! thou that de-
stroyest the temple, and buildest *it* in three
30 days, save thyself, and come down from the
31 cross. In like manner also the chief priests,
mocking, said to one another with the scribes,
He saved others; himself he can not save.
32 Let the Anointed, the King of Israel come
down now from the cross, that we may see and
believe. And those, who were crucified with
him, reproached him. And when the sixth 33
hour came, there was darkness over the whole
land, till the ninth hour. And at the ninth 34
hour Jesus cried with a loud voice, saying, Eloi,
Eloi, lamma sabachthani? which, being inter-
preted, is, My God, my God, why hast thou
forsaken me? And some of those, who stood 35
by, hearing *it*, said, Behold, he calleth Elijah.
And one ran and filled a sponge with vinegar, 36
and winding *it* on a reed gave him drink, say-
ing, Forbear; let us see whether Elijah will
come to take him down.
And Jesus uttering a loud cry expired. 37
And the vail of the temple was rent in two, 38
from top to bottom. And when the centurion, 39
who stood by over against him, saw that he
cried out so, and expired, he said, Truly this
man was the Son of God. There were also 40
women looking on far off, among whom was
Mary Magdalene, and Mary the mother of
James the younger, and of Joses, and Salome;
who also, when he was in Galilee, followed 41
him, and ministered to him; and many other
women, who came up with him to Jerusalem.
And now, evening having come (since it was 42
the preparation, that is, the day before the
sabbath), Joseph of Arimathea, an honorable 43
counselor, who himself also was waiting for the
kingdom of God, came and went in boldly
to Pilate, and asked for the body of Jesus.
And Pilate wondered that he was already dead: 44
and calling to *him* the centurion, he inquired
of him whether he had been now long dead.
And when he knew *it* from the centurion, he 45
gave the body to Joseph. And he bought fine 46
linen, and took him down, and wrapped him in
the linen, and laid him in a tomb, which was
hewn out of a rock, and rolled a stone to the
door of the tomb. And Mary Magdalene and 47
Mary *the mother* of Joses saw where he was
laid.

XVI.—AND when the sabbath was past,
Mary Magdalene, and Mary *the mother* of
James, and Salome, had bought sweet spices,
that they might come and anoint him. And 2

[a] *or*, "put it about him."
[b] *or*, "skull-place."

very early, on the first *day* of the week, they
3 came to the tomb, at the rising of the sun: and
they were saying among themselves, Who will
roll away the stone for us from the door of the
4 tomb? (and looking up, they saw that the stone
had been rolled away,) for it was very great.
5 And entering into the tomb, they saw a young
man sitting at the right side, clothed in a
6 long white robe; and they were terrified. And
he saith to them, Be not terrified: ye seek
Jesus of Nazareth, who was crucified; he hath
risen, he is not here: behold the place where
7 they laid him. But go, tell his disciples, and
especially Peter, He goeth before you into
Galilee: there ye will see him, as he said to
8 you. And they went out, and fled from the
tomb; for trembling and amazement had seized
them, and they said nothing to any one; for
they were afraid.
9 Now *Jesus* having risen early, on the first
day of the week, appeared first to Mary Mag-
dalene, out of whom he had cast seven demons.
10 She went and told those, who had been with
11 him, as they mourned and wept. And they,
when they heard that he was alive, and had
been seen by her, believed not. After that, he 12
appeared in another form to two of them as
they were walking, going into the country.
And they went and told *it* to the rest: neither 13
did they believe them. Afterwards he appeared 14
to the eleven, as they reclined at table, and
upbraided them for their unbelief and obstinacy
of heart, because they believed not those, who
had seen him, after he had risen. And he said 15
to them, Go into all the world, preach the
gospel to every creature. He that believeth 16
and is immersed, shall be saved, but he that
believeth not, shall be condemned. And these 17
signs shall accompany those, who believe: in
my name they shall cast out demons; they shall
speak with new tongues; they shall take up 18
serpents; and if they drink any deadly thing,
it shall not hurt them at all; they shall lay
hands on the sick, and they shall recover. So 19
then, after the Lord had spoken to them, he
was taken up into heaven, and sat at the right
hand of God. And they went forth, and 20
preached every where, the Lord working with
them, and confirming the word, through the
accompanying signs.

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